

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

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Order.

COMMAND it, and get it. Appreciate it, and you will be likely to command it. Order is not all, but order is much in school management. Order is a forerunner of instruction. You may have order without instruction, but not much instruction without order. A well-disciplined school is the "chance" which is given both teachers and scholars to make something out of their mutual relation.

Preparing a Lesson.

It does not need many rules. It is not difficult to begin. It is not necessary to be a great genius in order to study a lesson. One must simply: Read, pray, think; read, pray, think; pray, read, think; think, read, pray. After that—read, pray, think. Then *read, pray, think*. And READ, PRAY, THINK.

How to Get Illustrations.

Grow them. Don't go to the books to begin with, although you may go to them to end with. The best illustrations grow in the garden of your own soul. But you cannot pick them up as you gather daisies by the wayside. You must grow them.

How? Take a lesson and master it. Get all the facts into your brain. Get them and hold them. Get out of the facts the lessons that are in them. Feel your way into the heart of the lesson, and lay hold of the one or two great lessons that are there.

Now lay hold of some child and tell him how it is. Tell him the facts. Tell him the lessons. Watch him as you try to tell, and when he is not interested, tell him the lesson until he is interested. Make it clear to him. Tell him how the thing he does not know is like something he does know.

Put it to him in his own way, in his own language, with tones and gestures and words which he *must* understand.

In this effort you will force illustrations. They will leap into your thought. They will tell themselves by your lips. And when on Sunday you try to teach the same lesson to other children the illustrations you have developed will be ready for your use.

Try the plan of growing your own illustrations.

Only One.

ONE *thinker* can think out a thought that gives light to a multitude. One voice can fill a room crowded with people with glorious words full of wisdom and power. One determined *will* can provide a plan and a place, a purpose and a desire, out of which good influence may grow.

One person can keep up a Sunday-school all winter. He can open the school-house, build a fire, welcome each pupil, urge them to come again and bring others with them. One soul can thus serve and inspire other souls.

Are you the one who ought and does not?

Tuesday Evening.

It is our minister's evening for his children's meeting. He invites all of his church and congregation who are over eight and under thirteen years of age to meet him in a large parlor at seven o'clock on Tuesday evening, and he expects them to spend one hour with him. Well, they love to do it. He has a winning way with him. He is as wise as he is winning. It pays his young folks to be on hand. They recite a verse or two from the Bible; then a chapter from the Catechism. He then reads or tells them a story. He tells them a new story every

week. He abridges some book. He tells what he has heard from some one else. Or, somehow, (I don't know just how,) but certainly somehow, he gets a good thing to tell the children every Tuesday evening. Scripture, catechism, and story are followed by chat and song and prayer, and then comes the "good-bye."

Our minister puts a great deal of sense and pleasure and sunshine into his Tuesday evenings. He does not seem like a teacher, but like a friend. The children love him, and, of course, the parents of the children love and honor him.

Class-Meeting and Sunday-School Again.

SHALL the class-meeting come before the preaching, and the Sunday-school afterward, or shall Sunday-school come first and the class-meeting afterward? Shall they both run together at the same time, either before or after preaching? Or, shall the class-meeting be held on a week evening?

These are some questions which came up at Chautauqua in the Congress of the Methodist Episcopal Sunday-School Workers.

Questions of time are as difficult of adjustment as though they involved some radical principle. And there are people who cling as tenaciously to an "hour" as to a fundamental doctrine.

The more tenaciously people cleave to non-essentials of this sort, the more difficult they are to convince and to reconcile when the point has been carried against them.

One thing gave us great pleasure at the Chautauqua Congress, namely, the universal feeling that both class-meeting and Sunday-school should be regarded as extremely important, and that all questions of collision between them should be met with the most gentle, patient, and charitable spirit.

It would seem but fair that the minority should yield to the majority. Where there are one hundred Sunday-school teachers and scholars who are to be spiritually benefited by the Sunday-school session, and there are twenty, thirty, or fifty Church members who expect to receive benefit through the class-meeting, other things being equal, the few should yield to the many.

A spirit of conciliation and of wise management by pastor and superintendent would very soon so adjust these services that there would be no collision.

There might be, on a week evening, a church-class for the Sunday-school workers. The regular Sabbath class-meeting might be held at the same hour with the Sunday-school in a separate room for those not especially interested in the school. If class-meetings are wisely held, they must certainly promote the study of the word of God, and a measure of experience thereby; so that the class-meeting

will, in fact, be only an adult Bible-class intent on spiritual edification. Would that we had scores of church-classes at the very hour and in connection with our schools!

In the communities where the people come from a long distance, and can come but once on the Sabbath, it would be practicable to hold the three services, class-meeting at half-past nine, preaching at half-past ten, and Sunday-school at twelve.

It is surprising, however, what a difference in such matters a little spiritual "warming up" makes. In times of revival, farmers, with their wives and children, will ride through mud and snow two, three, five miles every night, and find no difficulty in it. Why shall we not expect Christian faith to develop the fidelity, steadiness, and self-sacrifice which will bring people to church at the best hour, and more than once on Sabbath, they "trampling under foot the enthusiastic doctrine that we are not to do good unless our hearts are free to it?"

Beam on Them.

A SOLAR light in the face—is it Joseph Cook that talks about it?—is an exceedingly potent influence for any body to apply that wants to do any thing with any body for good. It is, especially, desirable for the teacher—most especially for the Sunday-school teacher. You cannot use, with a troublesome scholar, any other discipline so useful—and that is not discipline, it is something better.

What is solar light in the face? do you ask? Why, it is the light of the soul shining out of your eyes like the sun—it is love irradiating your features. There is seldom any hardness of a human heart that can resist this melting influence. You do not need to speak, you do not need to touch, you need only to look, if you look right. And the right look is the look of love. Beam on your scholars. Love them, and look your love. Are they mischievous? Do not be aware of it in your looks. Just beam on them with sweet good-will. If there is any malice, even the least, in their mischief, the malice will yield, and the mischief itself will change to pure, answering good-will.

The writer of this remembers well how he once had to deal, as teacher, with a boy that had conceived a perverse prejudice against him. For a while it was will against will, and the boy's hardness waxed hard. But one day it occurred to that boy's teacher to think how foolish, how wrong it was, for him to let such a relation with his pupil stand. Immediately the teacher resolved to thaw the boy whom he did not get on well trying to break. At once he began to love that boy with sheer effort, and successful effort it was, too. The effect was magical. The boy was surprised to find himself no longer resisted, but in sudden process of being won. And won he was, completely won. It

was all done in the way here recommended. The teacher beamed on his pupil. That was all. The teacher drank light from the Lord, and just poured it on the boy from his face. It was a victory in which the Lord was the victor, conquering both teacher and pupil together.

Try it, teachers. Beam on your classes. But it must be real light, solar light, that you shed. And there must be warmth in the ray no less than light. And scholars, you, too, try the plan on your teachers. A frigid teacher can be thawed by his class. Beam on him, scholars.

Behold, let us all beam on one another, we that are beamed on by Jesus. It might be a much lighter world than it is, a world far more sweetly warm and pleasant.

The Church Lyceum.

I. *The Lyceum is authorized by the General Conference of the Methodist Episcopal Church.*

The Discipline provides for the organization of local Lyceums in our churches for the benefit, especially, of the young people. In § 6, ¶ 247, the following direction is given: "It shall be the duty of each Presiding Elder to bring the subject of Education, in individual Churches, before the first Quarterly Conference of each year, and said Quarterly Conference shall appoint a Committee, of which the preacher in charge shall be *ex-officio* Chairman, to organize, wherever practicable, a Church Lyceum, under the supervision of the Quarterly Conference, for mental improvement, and to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature, by reading-rooms or otherwise; to seek out suitable persons, and, if necessary, assist them to obtain an education, with a view to the Ministry; and to do whatever shall seem best fitted to supply any deficiency in that which the Church ought to offer to the varied nature of man."

II. *An inviting field of labor is opened up in this institution.*

How to interest and attract the young folks of the Church, and hold them to the work which they ought to do, is an urgent question which forces itself on every pastor and official body in our denomination. These young people need wholesome recreation; counsel and oversight as to the books and periodicals which they should read; the stimulus of contact with educated minds; and all manner of sympathetic and wise assistance in entering upon the vocations which they may select. These objects, in part, are accomplished for a few, comparatively, here and there in the Church, by the training of the C. L. S. C., and by other educational agencies, and an attempt is in operation to enlist the children in a somewhat similar movement on a

much smaller scale by means of the "Lyceum Reading Union." There are multitudes of young people, however—and doubtless many older ones too—who are not ready to enter upon such a course of reading as the Chautauqua plans involve, but who are ripe for a simple scheme of study that will require less time, and yet, in its way, prove a most valuable and helpful feature of one's daily life. It is to meet this need that the Lyceum movement has been reorganized. The aim which it contemplates should command the sympathy and co-operation of preachers and people throughout the whole Church. To organize and train our young people, cultivating their literary tastes, inspiring them with love for the best books, and admiration for the best authors, supplanting their devotion to frivolous and dissipating amusements by revealing the secret of higher and nobler pleasures and more satisfying recreations; to develop their elocutionary and oratorical gifts; to ennoble their social intercourse; and, along with all this, to drill them as Christian workers, and cause the power of religion and the influences of grace to blend and melt into their social and intellectual life; surely this is an aim worth striving for, an object sufficient to arouse and fill with enthusiasm both the pastors and the laity of the Church. The educational and religious power of this institution, where rightly organized and conducted, cannot easily be overestimated. We urge that a fair trial of the Lyceum system be given by our churches; and we invite pastors and others who may have experience in connection with this or similar organizations to report the result of their labors to the office in New York.

III. *A hundred brief, live, compact, and interesting tracts*, to be called "The Home College" series, are in process of publication in this connection. They will embrace in small compass—sixteen pages each, to be sold for five cents—the pith and marrow of great subjects, historical pictures, chapters from the several sciences, sketches in biography, etc. Thus the needs of those whose time is busily occupied will be met, while each one of these little tracts will serve as a finger-board, pointing to richer and vaster fields of knowledge.

IV. *A plan of study is outlined for members of the Lyceum.*

The following books are suggested in the several departments indicated for the year 1883:

History—Chautauqua Text-Book, No. 35, "Outlines of General History," by Dr. Vincent, 10 cents; Chautauqua Text-Book, No. 21, "American History," by Hurlbut, 10 cents; Chautauqua Text-Book, No. 4, "English History," by Dr. Vincent, 10 cents; "America; a History," by Robert MacKenzie, 20 cents.

Science—"The History of a Candle," by Faraday, 80 cents; "Studies of the Stars," by Bishop Warren, 10 cents; "Primer of Political Economy," by

Professor Jevons, 45 cents; "Primer of Physics," by Professor Balfour Stewart, 45 cents.

Literature—Chautauqua Text-Book, No. 23, "English Literature," by Professor Gilmore, 10 cents; Chautauqua Text-Book, No. 27, "Readings from Ancient Classics," 10 cents; "Hints for Home Reading," by Lyman Abbott, D.D., 75 cents; Shakspeare's "Julius Cæsar," Rolfe's edition, paper, 50 cents, cloth, 70 cents.

Education—Chautauqua Text-Book, No. 10, "What is Education?" by Professor W. F. Phelps, 10 cents; Chautauqua Text-Book, No. 25, "Self-Education," by Alden, 10 cents; "Education: Intellectual, Moral, and Physical," by Herbert Spencer, paper, 50 cents; "Mental Culture Considered as a Christian's Duty," Prize Tract, Magazine Series, No. 28, 10 cents.

Biblical—Chautauqua Text-Book, No. 1, "How to Study the Bible," by Dr. Vincent, 10 cents; Chautauqua Text-Book, No. 18, "Christian Evidences," by Dr. Vincent, 10 cents; Chautauqua Text-Books: No. 36, "Assembly Bible Outlines," by Dr. Vincent; No. 37, "Assembly Normal Outlines," by Dr. Vincent; No. 38, "The Life of Christ," by Hurlbut; No. 39, "Normal Work," 10 cents each.

Ecclesiastical—"The World of Missions," by H. K. Carroll, 10 cents; Hurst's "Outline of Church History," 80 cents.

V. *It will be found practicable to organize a Normal Class* in connection with the Biblical Studies above indicated in the Lyceum. The conductor, by using a little tact and skill, may occupy, at each session of the organization, twenty or twenty-five minutes in a "Normal Lesson." In a little while he may find the whole body interested in and devoted to the studies thus taught.

VI. *Attention is invited to the new work by the Rev. T. B. Neely, A.M., on "The Church Lyceum."* Inquiries in reference to the work of the organization will meet with prompt reply if addressed to the "Rev. J. B. Young, A.M., Secretary of the Church Lyceum," 805 Broadway, New York.

VII. It is suggested that *all members* of the Lyceum be encouraged to take up, at least, the *Biblical Course*, and that besides this each student be counseled to read at the same time one or more of the other courses outlined above; thus, for example, combining the *Biblical* text-books with those in *History and Literature*, or with the course in *Science and Education*.

A Winged Gospel.

A SUNDAY-SCHOOL without song is like a canary cage with a dumb bird. Keep the canaries at work in your school. They love song, and it helps them. Remember, also, that these singers do an outside work. Every hymn is, or ought to be, the Gospel furnished with wings. These Sunday-school songs

fly out doors, and how? Children carol them at home, and chirp them in the school-yard Monday. You will hear them in the cars, on steamboats, in stores, in many places inaccessible to minister or teacher. Therefore, keep up the children's singing, for if we will furnish the dear old Gospel with wings, the children will keep them beating.

"Freely Give."

WE of the Methodist Episcopal Church are giving yearly to foreign missions only one dollar out of \$25,000 of our individual property. From our share of the cereal products of the land, one dollar for \$1,375. From our exports one dollar in \$350. For our imports one dollar of \$236. But taking our estimates from the Northern States, where the major part of our membership is, and amounts, with adherents to one fourth of the population, assuredly having one fourth of its financial strength, and crediting us with the gift of the whole Church, \$300,000, for the conversion of foreign nations, we donate only one dollar from \$540 returned to us because of our exports from the North; and out of regard to the countries whose industry has sent us our imports we have for each \$620 worth of these luxuries presented one dollar for the good of their souls! "How much owest thou unto my Lord?"

Keep Them Occupied.

"I WANT to do sumfin'" was a child's confession, watching her brother engaged in the fascinating manufacture of mud-pudding. Don't forget a little child's short assertion, "I want to do sumfin'." There is up in a child's head a big wheel turning over and over and over. It is the busy, restless brain. Attach a band to this wheel, let it turn machinery, let it "do sumfin'," and the occupied brain is satisfied. Don't label the trouble in children "mischief and spite," when it is only fermentation that must vent somehow. Activity will spend itself in thinking over the story you tell the child or in twitching Tommy Simpson's hair, and may be innocent of motive each time.

Pray for One Another.

PRAY for one another, teachers. Not only let there be a fellowship in work, but when alone with Christ, let there be also a fellowship at the throne of grace. The structure of a school is strong where co-operation exists, but stretching among the joists and pillars of such associated work let there be seen the strengthening and binding beams of prayer. Make strong one another's hands by joining them at the throne of grace.

"Spare the Rod and Spoil the Child."

BY MRS. V. C. PHÆBUS.

A Lay Sermon from an Old Saw.

THE proverbs of Scripture are frequently "dark sayings requiring interpretation;" not so the secular proverbs that pass as current coin among the people. These are short sentences, expressing well-known truths or common facts, acquired by observation and experience. It has been said by one, wishing to express the powerful influence of song, "Let me make the songs of a nation, and I care not who makes its laws." If it were possible for one person to make the proverbs of a people, surely his influence would far transcend that of the law-maker or song-writer. But no one person can do this. A mere epigrammatic sentence, no matter how important the truth, nor how laconic and pithy its expression, does not become a proverb but by virtue of its frequent repetition. At its first utterance it was the mere expression of an individual, but it possessed a wonderful element of vitality, and it sank into the mind of some person specially prepared to receive it and repeat it; frequent repetition passed it on down the ages from generation to generation till it hardened into an acknowledged proverb, and became, as it were, semi-authoritative. In fact, it is occasionally mistaken for a verse of Holy Writ. We have read of a minister selecting for his text, "God tempests the wind to the shorn lamb." He knew that his subject—God's special care of the weak—is taught in the Scripture, and was surprised, after quite a search, to find no such verbal expression of it.

It is reported of a well-known divine that upon one occasion, wishing to speak of the uncertainty of human life, he selected "In the midst of life we are in death," wrote the sermon, and, then wishing to give verse and chapter, searched in vain for his text. Perhaps no one of these old saws is more frequently misquoted as of Scriptural origin than the one I have placed at the head of this paper, nor is it at all improbable that in its formative period it had direct reference to some of Solomon's instructions.

From the very nature of the case a proverb must present but one view of a many-sided truth. In a language possessed of another equally popular proverb, giving a diametrically opposite view, this is of small importance, but it sometimes happens that the half-truth succeeds in establishing itself as a complete statement of a full and rounded whole. The old saw we are to consider is one of these. Our first thought, and almost our only one, upon hearing of a spoiled child, is of one whose acquaintance with the rod is extremely limited, and whose sufferings have been caused by over-indulgence, utterly ignoring the fact that too little leniency may work a similar ruin. The influence of this thought may be distinctly traced in many of our words; thus, discipline, derived immediately from disciple, a learner, and capable of many meanings, such as education, instruction, etc., most frequently, in popular parlance, expresses merely the idea of punishment, and a disciplinarian is one strict in the ob-

servance of rules and regulations, more ready to visit summary chastisement upon an offender than skilled to lead a youthful learner, by genial methods, up the hill of knowledge.

But if the proverb thus gains an apparent completeness which does not belong to it, it loses much of its real significance through the process by which words drop their original, pictorial, and poetical sense, and assume a secondary one. Trench illustrates this kind of loss by the word "dilapidated," which literally means "stone from stone." He supposes that he who first spoke of a dilapidated building saw in his mind's eye a venerable structure, whose stones, loosened by the wear of time, were gradually dropping away. The word to dilapidate now means not only the slow and insidious process involved by suffering a thing to go to ruin, but includes the forms of destruction or waste. I might go on to illustrate indefinitely this losing process of words, but prefer to return to the proverb we are considering, and show that this process has been undergone by one of the words of which it is composed. Spoil, which now means to injure or render useless, had at one time the limited meaning we still attach to despoil, that is, to "rob," or "defraud." It still means this at times, as in the well-known political maxim, "To the victor belong the spoils." If the phrase, "a spoiled child," was coined while the word was limited to its original meaning, the coiner possessed something of "the vision and the faculty divine." He saw the little one, coming fresh from the hands of an all-loving Father, loaded with treasures meant for its support and sustenance through the long weary journey through this vale of tears to the heavenly Jerusalem, but falling among thieves who despoil him, and leave him helpless and impoverished.

Let us consider some of these gifts and the means by which the little one is most frequently deprived of them; we shall thus see that a child may be quite as easily "spoiled" by a neglect of the fostering as of repressive agencies of education.

I do not now propose to speak of the exceptionally gifted children; the gifts I shall mention are common to all normally-constituted children, and are therefore the most precious, and should be preserved with the most reverent care. How much of the real beauty of life we lose by failing to acknowledge that its most precious gifts are its most common ones!

There have been many controversies in regard to innate ideas; with this, I have nothing to do, being satisfied that there is at least one innate desire: the desire for activity, the desire to do; the little hands move about, the little feet kick out aimlessly, the only impulse to keep moving. Later, the child springs in its mother's lap and crows over the joy of its performance. When it has learned to creep over the floor, to pull at the furniture and to disarrange every thing within its reach, it is but gratifying the desire implanted by the All-giver, without which it would have been a pitiable object. In a few years this desire to do acquires a new ele-

ment; he wishes to do something, to see some result of his labor. He wishes useful employment. Then, as every mother of a healthy child knows, comes the oft-reiterated question, "Do you know what I can do?" This request may be disregarded, or the mother may suggest something altogether unsatisfying. I have heard such a request answered by "Go count your fingers." "See if you can sit still five minutes," etc., etc. Poor little one, it asked for bread (the want in its nature is as craving as a hunger-pain) and it got a stone.

It is a terrible sight, when strong men, driven to desperation, march through the streets demanding work; we all know that unless their demand is soon supplied by their fellows in a legitimate way, the devil will employ them. Little children may make no such demonstrative statement of their needs, but if parents will give them nothing to do the same task-master will soon find them employment.

But it is not enough that we furnish them with something to do; the employment must be adapted to their strength, interesting and frequently varied, for the little one's faculty of continuous attention is very weak.

A second gift is inquisitiveness, the desire to know. This gift may be somewhat later in its development than the one already spoken of, but it is equally as strong. The child's earliest voyages of exploration about the room, when it tests every object, not only by looking, but by feeling and taste, are in obedience to this desire to find out all about this world in which it lives. Later on it asks questions about things which still baffle its elders. How are these questions usually met? Too frequently they are laughed at; sometimes, led astray by a false answer, again they are silenced by the truism that "children should be seen, not heard." If he listens, what does he hear? Many times only the details of neighborhood gossip, etc., etc. If permitted to gratify his desire for knowledge by reading, it is little better, for the books he devours have in all probability been submitted to no careful censorship.

"But," says one, "if he has a real thirst for knowledge, the school, when he is old enough, will gratify his needs." At school we begin by placing in his hand elementary books exactly reversing nature's process.

The elements of a science are the last acquirements or an original investigator. He has slowly ascertained, by patient observation, just one fact and then another. At length, he sees a rule running through all these facts, and joyfully acknowledges an element, a rule or principle. It is said of Cuvier that when, after long study of the facts of natural history, there dawned upon him a view of the plan by which they had been constructed, and he saw so much similarity of thought amid all the dissimilarity of detail—when, for instance he recognized a general plan among all back-boned animals, and saw that there was a wonderful resemblance in the type of such apparently dissimilar animals as an elephant and a humming-bird, each possessing a back-bone, a skull, and four limbs, though they were all un-

wieldy legs in one and wings and legs in the other, he joyfully exclaimed, "I see God's plan: I trace it reverently, and I think his thoughts." To the mature intellect, the rule or element had been a source of joy.

He had been gathering fact after fact, and it is as if he now had some means of holding together these isolated truths; a string to tie together his bouquet of fact-flowers. In our children's book we carefully prepare these rules as preliminary to all facts; we give the strings only, forgetting that they as yet have no use for them.

To change the figure, we take the skeleton of the science, which the mature man has found a real convenience, affording him a plan about which all his connected facts arrange themselves, and, deprived of its living flesh, we place the repulsive object before the little one, saying, "My dear, here is the new acquaintance which we hope you will love and admire." Garfield once said, "Great indeed must be the thirst for knowledge which outlasts the outrages of the school-room." Still there are children who conquer this barrier of rules and elements and joyfully feed in the green meadows beyond; but seeing how many turn away, many of us have denied that a love for knowledge was originally possessed by any but the exceptionally gifted.

I know no system that so beautifully unites the means of fostering these two desires, the desire for useful employment and useful knowledge, as the kindergarten system, discovered (not invented) by Froebel. This system so adapts itself to the various stages of the child's development. It furnishes such variety of material to work upon; paper to be woven into mats, to be folded into forms of beauty, to be cut by simple and easily-learned formulas and rearranged into symmetrical designs, to be perforated and embroidered, etc.; blocks with which to build; rings and staffs for the laying of outline pictures; clay for modeling, and pencils and slates for drawing. It avoids the bewilderment that might arise from this embarrassment of riches by giving very small portions of these treasures at any one time, insisting that the work must be well done, the blocks laid true, the paper folded accurately. It provides for the laying aside of an employment before it begins to grow monotonous, but insists upon returning to it at the proper interval, so that no work, once begun, shall be left in a state of final incompleteness. It gratifies the social instinct by teaching little ones to work harmoniously at the same occupation. It calls its employment indifferently work or play, thus recognizing the fact that joyous work is real play, and play that is developing the child's powers is its legitimate work. No system of education can ever become universal—all systems are but pliable and human—and varying circumstances will find the necessity of modifications; but if the principles of the kindergarten system are correct, they are eternal and inflexible, and the time will come when all the varying systems, caused by difference in nationalities, conditions of life, etc., shall be, if successful, founded upon its underlying principles.

A third gift is unquestioning confidence in teachers and parents, as guides appointed by God. In many instances this is soon shaken, though the child clings to it firmly until forced to surrender it. When robbed of this gift he is, indeed, despoiled. In speaking of his own childhood, Mr. Ruskin tells us: "I obeyed word or lifted finger of father or mother simply as a ship her helm; not only without idea of resistance, but receiving the direction as part of my own life and force, a helpful law as necessary to me in every moral action as the law of gravity in leaping. And my practice in faith was soon complete; nothing was ever promised me that was not given, nothing ever threatened me that was not inflicted, and nothing ever told me that was not true." It seems, at least, pertinent to inquire how much of the religious skepticism of adult life may be traceable to this loss of faith in childhood.

A fourth gift is great sensitiveness to praise or blame. No motive has greater power to lead a child perseveringly onward in the right path than the feeling that it meets with a parent's or teacher's approbation; none will more surely deter him from the wrong path than the dread of his blame: the latter is frequently administered in a proportion that greatly exceeds the former. Again, indiscriminate praise is frequently lavished upon the bright child who learns with little effort, while the dull one, who may have labored with much more diligence, is altogether overlooked, or actively blamed. Finally, we refuse to trust altogether to the efficacy of these God-given instruments, and prefer one tempered by the arch-enemy, called emulation, forgetting that the very word has its origin in strife and contest. In the family each child is urged to do its utmost to see if it can't beat brother or sister; in the secular school there is no fixed standard prescribed with a definite reward for all who attain it, but the medal is for the best scholar in the class; the result being that the pupil is gladdened and stimulated quite as much by his classmate's failure as by his own success: and in the Sunday-school the one who brings the most missionary money wins the meed of praise. I often think, if heaven were promised only to the most successful, it might be more Christ-like to step aside from the race and let another win it. At least, it becomes the duty of Christian parents to remember that emulation was never one of the motives urged by the Great Teacher.

The last gift I shall name is buoyancy, sportiveness, joyousness; to this gift the child clings with a wonderful tenacity, yet false systems of education do sometimes succeed in tearing it away, and at length "all the glad impulses of the young, laughing heart are deadened by indifference, by vexations, teasings, or by constant interdicts upon his own appropriate pleasures, so that a large proportion of our youth have old faces, dry hearts, and dull pulses while yet in their teens." We who loved the little one have forgotten that in his bafflings with the waves of life this was to have been his buoy, his support, on the waters; we have robbed him; we have "spoiled" him; and if he ever swims to the

other shore, it will be through a struggle made very desperate through our mismanagement.

But is the rod never to be used, is punishment never necessary? Keep the child happily employed, gratify his desire for useful knowledge by viands prepared in an appetizing manner and with due regard to his digestive powers; retain his confidence by truthfulness; weigh well all utterances of praise and blame; let your children be happy, (they only need your permission,) and you will find the need of punishment reduced to the minimum.

But since you must secure from the little one unhesitating and unquestioning obedience to legitimate authority, never hesitate to punish deliberate and willful disobedience; not forgetting that the punisher needs to watch his own temper, never inflicting one blow in anger.

The child who sees that the infliction of punishment is a grief to a parent, and yet a duty from which he never shrinks when convinced of a willful violation of his law, will learn to honor the beautiful majesty of law. Between such a parent and his child there will soon grow up a mutual sympathy, the child feeling for the parent who must inflict the blow, the parent for the child who must receive it. As years go on, and the child becomes "too old to whip"—a child thus treated soon reaches that age—repressive agencies, of which the rod is a type, will replace the rod, but the sympathy will deepen till the child learns to govern himself, and thus set the parent's heart at ease.

Boys and their Mothers.

SOME one has written beautifully to the boys in the following manner. Here is a whole sermon in a few sentences: "Of all the love affairs in the world, none can surpass the true love of the big boy for his mother. It is pure love and noble, honorable in the highest degree to both. I do not mean merely a dutiful affection. I mean a love which makes a boy gallant and courteous to his mother, saying to every body plainly that he is fairly in love with her. Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. And I never yet knew a boy 'turn out' bad who began by falling in love with his mother. Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect the worn and weary wife. But the boy who is a lover of his mother in her middle age is a true knight, who will love his wife as much in the sere-leaved autumn as he did in the daisied spring-time."

In education, the better the system, the worse the system. The more violent the paradox, the better the suggestion of the truth it covers in this case. If a system seems to have reached perfection, whether it be a teacher's system in his daily work, or a principal's, or a superintendent's, the instant temptation is to rely upon the excellent system, and to forget the inspiration.

Let Them Teach One Another.

THAT was the Lancastrian method. Joseph Lancaster took his idea, perhaps, from Dr. Bell, who brought it from Madras, in India. Lancaster was an Englishman, who in 1818 came to this country, withdrawing from unsuccessful competition as teacher with the more influentially patronized Dr. Bell at home. The idea in education which now goes by the name of Lancaster is that of setting pupils to teaching one another. To do this successfully requires great skill in the teacher. But the plan, well administered, of setting pupils to teaching one another, is an invaluable expedient of instruction.

Sunday-school teachers might introduce it, to some extent, with advantage. Select at first some certain simple things that your scholars ought to know, and that they *can* learn thoroughly through mere catechetical repetition, and after once or twice going over these things yourself with the class, throw the lesson wholly, or nearly so, into their own hands to be conducted by them under your guidance somewhat as is now to be described. Say the lesson is the names of the books of the Bible in their order. That, of course, is a very simple lesson. But the simplicity of the lesson does not forbid its being taught with considerable variety of method, always in uniformity with the Lancastrian idea.

Suppose you have been over the list, or order, several times, your class repeating the titles in concert. Now, of course, the object is, first, to familiarize scholars with the books of the Bible by name; but, second, and perhaps of more practical importance, to enable them to find readily a given book in its proper place at will. "George," you say, "where is the book of Jude? In the Old Testament or in the New?" George, we will suppose, does not know. You say to him, "Very well, George, ask some other boy the same question yourself." That moment you will observe a quickening of interest in the class. No one boy knows but it may be he that will be asked the question. William is named by George. William answers, "New Testament." "Is that right, Joseph?" you interpose. Joseph says, "Yes, sir," perhaps at a venture. "Is *what* right, Joseph?" you follow up, pleasantly. "What William answered," Joseph safely responds. "What did William answer, George?" George says, "New Testament." "To what question did William answer that?" you inquire, pausing and glancing from one to another, the class in suspense as to which boy will be named to give you the reply. This excites attention from all. "Charles," you say at length. Charles says, "To the question, 'Where is Jude, in the Old Testament or in the New?'" "Very well, ask another question, Charles. Don't name the one to answer until *after* you have asked the question. Boys, the rest of you be thinking up a question to ask, each in his turn. Be prompt when your turn comes. The one that Charles calls on may ask the next question if he answers his question right. If he cannot answer his question, he may hand it on for any boy to answer that he pleases to name."

By this time Charles will have got a question ready. "Albert," he begins. "No, no," you object, "ask your question first. And now let it be some other boy than Albert that you call upon to give the reply, for you have given Albert notice, and as much as said to the other boys *you* need not pay attention." "Which book comes first, Job or Psalms?" asks Charles; and he, being bright, pounces unexpectedly on Albert as the only boy that feels safe against being called out. You smile, and assent. Albert answers, and then, in his turn, asks some similar question of another boy. If you are fairly sure of yourself, let your class turn at will to you for the answer. This will add interest to the exercise, and the interest will by no means be less if the teacher happens to make a mistake. If you do make a mistake, own it right up, and use no artifice. But do not make *many* mistakes. If your scholars are quite young, you may make mistakes now and then purposely. But do not then pretend that they are any thing else than make-believe mistakes. Quite young scholars will be just as much entertained and stimulated in that way, and they will take no moral harm from your practice.

Once in a while encourage your pupils to rally each other's attention by going through with each other a course of questioning about some answer rendered like that which we have sketched above. Shake up your methods of doing these things in the kaleidoscope of invention, and bring out new combinations in endless variety. Ideal teaching keeps the minds of pupils keenly awake and joyously active every moment. Let your pupils not seldom teach one another. There will then be an intellectual stir among them, delightful for them to experience, and delightful for them to behold. It will be like energetic chemical action. It will be life.

How to Conduct a Teachers' Meeting.

BY T. S. SHEPHERD.

SUCCESS in the conduct of a teachers' meeting depends largely on your conductor, who and what he is; on the quality of the class as well as its quantity. Indeed, success depends on too many considerations for fixed rules and settled methods to define them.

Let me premise that your successful teachers' meeting is conducted by a person of pronounced religious character, of more than average culture—of tact, of expedients—that the members of the teachers' meeting represent the best culture of the church—the thinkers, the readers, the reasoners.

The conductor not only masters the subject-matter of the lesson, but he studies to present it, to make it practical, to make it interesting, to make it take fast hold of mind and head and heart.

He either adopts the lesson scheme of the standard help, or he makes a scheme of his own that he deems better adapted to his class. Having done this he studies the lesson, with a view to teaching it until the "letter" is transformed into "spirit." The

geography and chronology stand out like massive columns of support. History and manners and customs become willing witnesses and contribute their testimony to establish the truth of "Golden Text" and "Lesson Thought."

This conductor will avoid all irrelevant issues and questions, especially those unsettled questions which may beget heated controversy without wisdom, difference of opinion without light. He will confine the class to the lesson, will accept only the theories of standard authors, the simple truth as he sees it.

He will make a personal examination of each teacher respecting his theory of the lesson, that the teaching may be uniform. He will make a great effort to draw out his class to see what they think and believe. To this end he will temper his questions to the capacity of the questioned, soften harsh criticism, encourage the weak, restrain the strong, and insist that each member shall have charity for all.

There are few practical and still fewer natural teachers in our Sunday-schools. Many of them can digest the lesson, can talk, and think about it like expositors, but when they attempt to teach it they fail. They fail to secure attention, to command, to maintain respectable order. Such teachers retire from the field discouraged. This should not be, need not be. Such a conductor as I have described will save good teachers to the Church and to the school. He will suggest methods and devices.

Spurgeon was once asked "how he accounted for the crowded audiences of his church." He said, "I fill the pulpit and the pulpit fills the church." Let the conductor of the teachers' meeting fill his place and the place will fill the class.

Opening and Closing Services for First Quarter of 1883.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. Exalt ye the Lord our God, and worship at his footstool; for the Lord our God is holy.

SCHOOL. We will go into his tabernacles; we will worship at his footstool.

SUPT. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments.

SCHOOL. My tongue shall speak of thy word; and I will delight myself in thy commandments.

SUPT. There is none that doeth good, no, not one; for all have sinned and come short of the glory of God.

SCHOOL. The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe.

ALL. There is none other name under heaven given among men whereby we must be saved.

III. SINGING.

IV. THE TEN COMMANDMENTS, OR APOSTLES' CREED.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

V. PRAYER, followed by the LORD'S PRAYER in concert.

VI. SCRIPTURE LESSON.*

VII. SINGING.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, AND DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW AND APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON.†

VI. ANNOUNCEMENTS, (especially of the Church service and week-evening prayer-meeting.)

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. The Lord hath showed thee what is good; acquaint now thyself with him and be at peace; receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

SCHOOL. We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for how shall we escape, if we neglect so great salvation?

SUPT. The holy Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus.

ALL. Let us therefore fear, lest a promise being left us of entering into his rest any of us should seem to come short of it.

III. DISMISSION.

* Either the International Lesson for the day, or some suitable portion of Scripture.

† Special Lessons in the Church Catechism may here be introduced.

INTERNATIONAL BIBLE LESSONS.

FIRST QUARTER: STUDIES IN THE ACTS OF THE APOSTLES.

NOTES BY THE REV. J. L. HURLBUT, M.A.

A. D. 30.]

LESSON V. THE PRINCE OF LIFE.

[Feb. 4.]

Acts 3. 12-21. [Commit to memory verses 13-16.]



12 And when Pe'ter saw it, he answered unto the people, Ye men of Is'-ra-el, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of A'bra-ham, and of I'saac, and of Ja'cob, the God of our fathers, hath glorified his Son Je'sus; whom ye delivered up, and

denied him in the presence of Pilate, when he was determined to let him go.

14 But ye received the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

General Statement.

The scene is the eastern colonnade of the Court of the Gentiles in the temple. Beneath is the many-colored marble floor; above, the arched roof of Solomon's Porch; the columns rise around like a forest. A throng of people have just poured out of the temple, and rushed down the steps of the enclosure. In the midst of them are three men, the center of interest from all the throng. The bold, impulsive Peter, and the thoughtful, silent John, are standing under the arches of the porch, each clasped by a hand of the newly-healed lame man, who for forty years has worshiped as a cripple without the gate, but to-day for the first time has leaped up the steps and passed within the sacred portals of the temple. There are eager voices of inquiry, of wonder, of praise, and of doubt, all mingled in one, until Peter is seen standing upon the pedestal of a column, and a

16 And his name through faith in his name hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

17 And now, brethren, I wot that through ignorance ye did it, as *did* also your rulers.

18 But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:

20 And he shall send Je'sus Christ, which before was preached unto you:

21 Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.

hush sweeps across the crowd, eager to hear his words. He begins by modestly disclaiming any power in himself or his companion to work so great a wonder as they have witnessed, but tells the people that God has wrought the miracle to give honor to his Son, whom they a little while ago crucified as a criminal, but who was, and is still, the Messiah of Israel's hope; and the Redeemer of the world. They listen to the astounding words, more impressive because in their sight was rising the great altar smoking with the evening sacrifice, and a new conviction pierces their hearts that their hands are reddened with the blood of their Messiah. Peter comforts them with the hope of mercy, and points out the way of salvation through the Crucified, who can yet blot out their sins, and send a restoration of Israel's hope.

Explanatory and Practical Notes

Verse 12. Peter saw it. The gathering of the people in Solomon's Porch, around the healed cripple. **He answered.** The answer was to the inquiring glances of the crowd, and their words of wonder; though the expression is used of beginning any discourse. **Ye men of Israel.** The usual form of address, somewhat like our "fellow-citizens." **Why marvel ye.** As though such an event had never occurred before; since Jesus had wrought many similar miracles in that place. Matt. 21. 14. **At this.** "At this man," as in Revised Version, or "at this event." **Look ye so earnestly.** Peter desires to turn the thoughts of the people away from the two disciples, the instrumentalities of the miracle, to Christ, whose power has wrought it. (1) *Every Gospel preacher should hide himself behind his Master.* Said Chalmers, "Let my name be forgotten, and Christ's only be remembered!" **Our own power.** As if the miracle had been wrought by some magical craft. **Or holiness.** Rather, as in Rev. Ver., "godliness." As if their piety was so great as to obtain this miraculous token of the divine favor. The miracle had been wrought, not for their sakes, but to call the attention of the people to the Gospel. **We had made this man.** (2) *Humility is an excellent virtue in one endowed with the Spirit of God.*

13. The God of Abraham. Peter's aim is to link the Gospel with the former dispensation, and to show that it was in line with all the glorious past of the people. **The God of our fathers.** Thus it was no new religion which he was proclaiming, but that which had been theirs from the beginning. **Hath glorified.** Peter now shows the contrast between their treatment of Jesus, and God's honor to him; while his own people had rejected, delivered, slain him, God had owned him by mighty works. **His Son Jesus.** Rather, as in Rev. Ver., "his Servant Jesus." His aim is to show that Jesus had obeyed God, and fulfilled his will, and for that very faithfulness had suffered death. **Delivered by the rulers, and denied by the people.** When he was determined. The guilt of the crucifixion belonged to the people not less than to the Roman governor.

14. The Holy One and the Just. "The Holy and Righteous One," Rev. Ver. Titles which had been applied to Christ in the Old Testament, and which Peter

now gives to the crucified Jesus. **Desired.** The Rev. Ver. is stronger "asked for." They not only wished, but demanded Barabbas instead of Jesus. **A murderer.** Literally, "a man a murderer." They sent the innocent to the cross, and required the freedom of the guilty.

15. Killed the Prince of life. The word "prince" here means not only ruler, but *originator, leader*: the one who brings us into eternal life bought with his death. The same word is translated "captain" in Heb. 2. 10. **God hath raised.** The fact that Jesus had been raised from the dead was the great truth upon which the whole Gospel rested. Hence it is asserted in every discourse of the New Testament. **We are witnesses.** Not only Peter and John, but all the twelve. (3) *The great work of every Christian is to bear testimony to a risen and living Saviour.*

16. His name. Not that the mere name of Jesus has a magical power, as a charm or spell; but it is here referred to as representing his personality, just as every person is known by his name. **Through faith in his name.** The miracle required a faith in the power of him who wrought it, either on the part of the worker or of the subject, the two disciples, or the lame man. **Ye see and know.** An appeal to their own personal knowledge. (4) *God's work in grace may be a mystery, but its results may be seen by all.* No one can comprehend growth, but all can see that trees grow: no one can fathom a soul's salvation, but the change in character which it brings all can perceive. **The faith which is by him.** "Through him." (Rev. Ver.) the faith which Christ alone can impart, establish, and reward, the true faith of the Gospel. Both apostles and lame man had exercised this faith, each in his own measure. (5) *Faith is the link between our weakness and Christ's power.*

17. Brethren. A gentle word, making them feel that Peter felt himself one with themselves. (6) *Let the preacher or the teacher always place himself among his hearers. I wot I know.* **Through ignorance.** Rather, "in ignorance," as in Rev. Ver. Their ignorance lessened, but did not remove their guilt, and in all, from the people up to Caiaphas, were varying degrees of ignorance, and therefore different measures of respon-

sibility. **Your rulers.** Both the Jewish priests and the Roman officers.

18. Those things. The events of the Saviour's life and death. **God before had showed.** The foreknowledge of God is here shown in contrast with the ignorance of men. **All his prophets.** In the current of prophecy, from Genesis to Malachi, especially in Isaiah and Zechariah. **That Christ should suffer.** The prophecies had clearly pointed to a suffering as well as a reigning Messiah. Not that *all* had referred to his sufferings, but Peter refers to them as one body and pointing toward the same person. **He hath so fulfilled.** Not by controlling their wills, but by overruling their acts. (7) *So God ever makes the wrath of men minister to his praise.*

19. Repent ye. To repent is not merely to feel sorrow for the past, but to turn away from it. "to change the mind," literally, to reverse the current of thought from sin toward God. **Be converted.** Here meaning, not the mysterious transformation in nature wrought by God's Spirit, with the consciousness of pardon, but, as in Rev. Ver., "turn again," change the life, in correspondence with the change of purpose. **That your sins may be blotted out.** (8) *When we have done our part in conversion, God does his, and takes away our sin.* The language refers to the ancient method of writing with a sharp point on sheets of wax. The writing was

blotted out by simply smoothing it over with the blunt end of the pen. **When the times of refreshing.** Rather, as in Rev. Ver., "that so there may come," etc. The turning of Israel to Christ would bring on the refreshing season of the world's salvation. Times of refreshing probably meant, in the apostle's thought, the new life of the regenerated Israel, God's people. **From the presence of the Lord.** The God of Israel is here meant, not especially the Lord Jesus.

20. And he shall send. Rev. Ver., "that he may send the Christ who has been appointed for you, even Jesus." The return of Christ from heaven was looked for, as soon as his own Israel, which had rejected him, should be ready for his appearing. **Preached.** Rather, "appointed." (9) *Would that the Church now were in this state of eager watching for the coming of its Head!*

21. Heaven must receive. Jesus must tarry in heaven until the world shall be made ready by the Church for his coming. **Restitution of all things.** "Restoration," Rev. Ver. Not a time when all hearts shall become new, but when the powers of good shall dominate over those of evil. **Which God hath spoken.** Such a time as the prophets universally looked forward to in their predictions. (10) *The world's golden age is in the past, the Church's in the future.* **All** is omitted in Rev. Ver. **His holy prophets.** Here regarded as a line which has been in the world from the beginning, from the patriarchs before the flood, down to Malachi.

HOME READINGS.

- M.* The Prince of Life. Acts 3. 12-21.
Tu. The Prince of God. Psa. 2. 1-12.
W. The Prince crucified. 1 Cor. 2. 1-10.
Th. The Prince of glory. Eph. 1. 15-23.
F. The Prince of salvation. Rom. 11. 25-36.
S. The Prince our brother. Heb. 2. 5-18.
S. The Prince in heaven. Rev. 5. 1-14.

GOLDEN TEXT.

In him was life; and the life was the light of men. John 1. 4.

LESSON HYMN. 7.

Hymnal, No. 489.

Light of life, seraphic fire,
 Love divine, thyself impart;
 Every fainting soul inspire,
 Shine in every drooping heart;
 Every mournful sinner cheer,
 Scatter all our guilty gloom;
 Son of God, appear, appear!
 To thy human temples come.

Come in this accepted hour;
 Bring thy heavenly kingdom in;
 Fill us with thy glorious power,
 Rooting out the seeds of sin:
 Nothing more can we require,
 We will covet nothing less;
 Be thou all our heart's desire,
 All our joy, and all our peace.

TIME.—A. D. 30, immediately following the events of the last lesson.

PLACE.—The Temple at Jerusalem.

DOCTRINAL SUGGESTION.—The forgiveness of sins.

Monthly Missionary Meeting.—Topics: What the Church at home can do for missions abroad. 2 Cor. 9. 6. Missions in Mexico.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Rejected One, v. 12-15.**
 To whom did Peter ascribe the power of this miracle?
 How had the Jews rejected Jesus?
 How were they guilty of the death of Jesus?
- 2. The Mighty One, v. 16-18.**
 What is essential to help in the name of Jesus?
 By whom was faith here exercised?
 What excuse did Peter make for his hearers?
 What prophecies had Jesus fulfilled?
 Is past ignorance an excuse for present sin?
- 3. The Saving One, v. 19.**
 What will follow true repentance?
 What is it to be "converted?" 2 Cor. 5. 17.
 Who can confidently look for spiritual refreshing?
 Isa. 40. 30, 31.

4. The Coming One, v. 20, 21.

What assurance had Peter of Christ's coming again?
 When will it take place? Matt. 24. 44.
 For what purpose will he come?
 What hope have believers in his coming? Titus 2. 13.
 What is the true preparation for his coming?

Practical Teachings.

Where are we taught—

That we must be born again?
 That true repentance gives us favor with God?
 That we may look for the personal coming of Jesus?
 That there will be a final judgment for all men?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Rejected One, v. 12-15.**
 What did Peter see?
 What did he say to the people?
 Whose power had wrought this miracle?
 What three wrongs toward Jesus did Peter charge upon the people?
 By what names did Peter call Jesus in v. 14, 15?
 What had God done to Jesus?
 Why did men treat Jesus so cruelly? v. 17.
- 2. The Mighty One, v. 16-18.**
 How had Jesus shown his might?
 What is here meant by the name of Jesus?
 What had been the means of calling forth the power of Jesus?
 Whose faith is here meant?
 What can faith do for us? Eph. 2. 8.
- 3. The Saving One, v. 19.**
 What two things did Peter urge the people to do?
 What is it to repent?
 What did Peter promise to those who should repent?
 What is said in Isa. 43. 25?
 What is Jesus called in the GOLDEN TEXT?
- 4. The Coming One, v. 20, 21.**
 Where did Peter say Jesus was at that time?
 When will Jesus come again to earth?
 What is the promise of Heb. 9. 28?
 For what purpose will Jesus come again? John 14. 3.

Teachings of the Lesson.

Where do we find in this lesson—1. What faith in Christ can do? 2. How our sins may be blotted out? 3. What Christ may be to us? [GOLDEN TEXT.]

QUESTIONS FOR YOUNGER SCHOLARS.

What did the people think who crowded around the lame man? **That Peter and John were great men.**
 Did this please the apostles? **No, they wanted to give all the praise to Jesus.**
 What was Peter's first word to the people? **That this was God's work.**
 For what purpose was it done? **To bring glory to Jesus.**

What charge did Peter bring against the people ? **That they had killed the Prince of Life.**

How did this touch them ? **They were sorry for their sin.**

What did Peter tell the people to comfort them ? **That they had sinned in ignorance.**

What did he say had cured the lame man ? **Faith in this very Jesus.**

Who had foretold Christ's death ? **The prophets.**

For what did Christ suffer ? **For our sins.**

What did Peter beg the people to do ? **To repent and be converted.**

What is it to be converted ? **To give heart and life to Christ.**

When are our sins blotted out ? **When the Lord comes into the heart.**

When will he come to a heart ? **As soon as the heart opens to him.**

What did Peter preach ? **Salvation through Jesus.**

Words with Little People.

Faith in Jesus makes—Weak people strong ; selfish people thoughtful and loving ; ignorant people wise ; hearts sick with sin perfectly whole.

THE LESSON CATECHISM.

[For the entire school.]

1. By what name did Peter call Jesus ? **The Prince of Life.**

2. What did he declare that the people had done to him ? **They had denied and slain him.**

3. How did he say God had glorified him ? **By healing through his name.**

4. What should all men do ? **Repent and be converted.**

5. What will be done to those who repent ? **Their sins shall be blotted out.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Peter's Testimony to Christ.

I. A GLORIFIED SAVIOUR.

God....hath glorified his Son Jesus. v. 13.

"Jesus....crowned with glory and honor." Heb. 2. 9.

II. A HOLY SAVIOUR.

Ye denied the Holy and the Just. v. 14.

"Jesus Christ the righteous." 1 John 2. 1.

III. A LIVING SAVIOUR.

The Prince of Life....raised from the dead. v. 15.

"Jesus Christ, who hath abolished death." 2 Tim. 1. 10.

IV. A MIGHTY SAVIOUR.

His name....made this man strong. v. 16.

"All power is given unto me." Matt. 28. 18.

V. A PREDICTED SAVIOUR.

Showed by....prophets that Christ should suffer. v. 18.

"To him give all the prophets witness." Acts 10. 43.

VI. A FORGIVING SAVIOUR.

That your sins may be blotted out. v. 19.

"In the name of Jesus....remission of sins." Acts 2. 38.

VII. A RETURNING SAVIOUR.

He shall send Jesus Christ. v. 20.

"This same Jesus....shall so come." Acts 1. 11.

ADDITIONAL PRACTICAL LESSONS.

The Power of Faith in Christ.

1. Faith in Christ gives power to forget self and bestow all honor upon the Saviour. v. 12.

2. Faith in Christ gives courage to proclaim the truth, even in the face of danger. v. 13.

3. Faith gives a clear apprehension of Christ's character, office, and work. v. 13-15.

4. Faith gives power to see in the crucified Jesus the innocent sufferer for sins, and the Redeemer of the world. v. 14, 15.

5. Faith in Christ gives health and strength to those who are in helplessness. v. 16.

6. Faith gives insight into Scripture, finding in Jesus the fulfillment of prophecy. v. 18.

7. Faith in Christ enables a sinner to find forgiveness and salvation. v. 19.

8. Faith enables the believer to realize the promise of Christ's return to earth.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

WHEN, in 1858, Captain Speke discovered the Victoria Nyanza, a problem was solved which had occupied geographers for ages. The world of intelligence and science wanted to know whence came that mighty and beautiful stream which was the life and wealth of Egypt, and could not rest till it had found out. And so traveler after traveler journeyed and toiled and endured hardships, until at length the secret was laid bare, and the source of the Nile reached.

Whatever may be the benefits to humanity at large, or rather to the millions in Central Africa, which accrue from this discovery, I do not know that those who took the greatest interest in it, and who spent the greatest amount of labor over it, have received from it any actual or practical gain. Nor is it to those who are dependent on the supply of water of the least importance whence that water comes. But to-day we have brought before us a source far more wonderful than the long-sought fountains of the Nile, one which it deeply concerns us to know, and one which it is our highest gain to discover. Look at

1. The source sought for.

The news of that miraculous cure of which we read last Sunday flew through the courts of the temple. There was a man, well-known to the multitude, suddenly endued with powers of life which he had never before enjoyed. He who had been simply an object of compassion as a poor cripple could now take his place among other men. No wonder the crowd were full of eagerness to see whence this new life and power had come to him. And Peter and John found themselves quickly surrounded by a crowd gazing at them with inquiring wonder.

But the crowd had made a mistake. When they gathered round the two apostles they fancied they had found the source of that which filled them with astonishment and admiration. But it was not so. The man who beholds the stream issuing from the north side of the Victoria Nyanza has not seen the source of the Nile. He who sees the Jordan flowing forth from the Sea of Galilee, or, higher up still, from Lake Hulch, has not seen its source. Nor can we in the lakes of Constance and Geneva find the

sources of the Rhine and the Rhone. The source of the Nile is in the hilly country round the great African lake. The source of the Jordan is far up in the snows of Lebanon. And the Rhine and the Rhone have their birth in the mighty glaciers of St. Gothard. And so the apostles were not the source of the fresh stream of health which had given new life to the cripple, although it had flowed through them.

2. The source found.

Where was it? What the multitude had seen was but a little branch of the mighty, inexhaustible stream that flowed from that high and heavenly source. There was far more than they dreamed. There was spiritual life, eternal life, life which should satisfy all longings and all needs and all aspirations. And it was to be found in the Son of God, in Jesus. He is the "Prince (or Author) of Life"—all life and health and blessing coming from him and him alone.

It was a strange word to the Jews. For Jesus was he whom they had crucified. But here was the proof of its truth. He was risen again; these two apostles were witnesses of the fact; and from him had come the power which they exercised.

But why had the "Prince of Life" died? Why had he submitted himself to the cruel will of his enemies? That the Scriptures might be fulfilled, verse 18. The Scriptures showed that fallen man could not partake of that life which was in Christ but through sacrifice—the sacrifice of the living One. The Rock had to be rent that the streams might be poured out. Had he not died, those streams could never have flowed forth to us.

Of what gain is this discovery?

The streams which flowed from that riven Rock have gone forth into many parts of the world. Whole nations and continents have been enriched and blessed by the health-giving waters. Many enjoy the blessings of Christianity who pretend to discover their source in philosophy or knowledge. But not to know, and not to drink from the true source, is to go without the highest blessing. We all know how much sweeter is water drunk from the fountain when it comes bubbling up out of the earth than that which has been conveyed some distance before it reaches our lips. Just so real spiritual life must be drunk from the fountain. Pardon and peace and the gift of eternal life are only to be had from Christ himself. He who is the Prince of Life can alone dispense it. And so Peter bade the crowds in the temple lay bare their hearts before this bounteous source. He told them to repent—to empty themselves of their former life and their former hopes, and to be converted—to receive that life which Jesus was willing to bestow. And numbers did so, (chapter 4. 4.) They drank of the living water, and were satisfied. Have we?

Berean Methods.

Hints for the Teachers Meeting and the Class.

Draw a diagram of the courts of the temple, showing Solomon's Porch, the place of the lesson....Describe

the scene in a word-picture. (See General Statement.)The characteristics of this second discourse of Peter: 1.) Preached in a place of sacred associations; 2.) Preached under impressive circumstances; 3.) Its subject—Christ; 4.) The aspects of Christ in this sermon, (see Analytical and Biblical Outline;) 5.) A practical discourse—its aim to produce faith in Christ. The power of faith as here shown. (See Additional Practical Lessons.)....The spirit of Peter: 1.) Self-denying; 2.) Loyal to Christ; 3.) Fearless; 4.) Direct and practical; 5.) Showing insight into truth....Our duties toward Christ as here presented: 1.) To recognize him; 2.) To believe in him; 3.) To repent of sin by his power; 4.) To confess him; 5.) To proclaim him—bear witness to him; 6.) To look for his coming....ILLUSTRATION. Story of Welsh prince Llewellyn, who missed his child, and seeing blood on his dog Gelert's jaws, thought the dog had killed his boy. He drew sword and slew the dog, but a few moments after found his child asleep uninjured, and beside him a robber dead, whom the faithful Gelert had slain. He had killed the preserver of his child. How much greater the remorse and sorrow of those who in this lesson realized that they had slain their Saviour!

References. FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Ver. 13: Prose, 7172. Ver. 14: Prose, 715. Ver. 15: Prose, 7130. Ver. 16: Prose, 671. Ver. 17: Poetical, 1908. Ver. 18: Prose, 728; Poetical, 3252. Ver. 19: Prose, 4965, 4971, 4981.

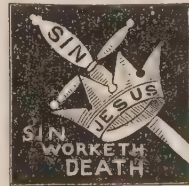
Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. "In Him was Life."

SURROUNDINGS. Recall the scene at the Beautiful Gate of the temple. Speak of Solomon's porch, explaining that after the miracle, the apostles passed on to the temple, accompanied by the man who had been healed. Make marks to stand for the apostles and the healed man, and a good many shorter marks to represent the curious Jews who gathered around. Get children to tell what brings people together in crowds. What had they now come to see? Who spoke to them? Put Peter's sermon into simple words, showing that he wanted to take no glory for what he had done, but only wanted to show the people that Jesus had all power.

BLACKBOARD HELPS. Teachers who have a fear of attempting any crayon work, can at least cut simple objects from paper. Make the crown represented in the little blackboard, of yellow paper, and the sword of red. Print the words in large letters, and pin up the sword first. A sword means pain, suffering, death. What does sin cause? Then sin is a sword. Tell how the lame



man had felt the sword upon his body, and teach that before sin entered the world, there was no pain, no sickness, no death. Print "sin worketh death." Ask children what can be done with sin, since it causes such misery? Pin up the crown. Who can wear a crown? Only a conqueror, and Peter knows who has conquered death, and who is, therefore, the Prince of Life. Recall the death and resurrection of Jesus, and teach lesson thought, showing that all life comes from him, because it is in him.

ILLUSTRATION. A little boy fell upon a sharp scythe and was cut so badly that the blood flowed in a great

stream. He was so weak from loss of blood that they thought he would die. So his father let the doctor open a vein in his own arm, and give some of his blood to the weak, fainting boy. The father gave life to his boy's body. Jesus gave life to the body of the lame man, but Jesus can do more than this.

CLOSING EXERCISE. Let children tell what kind of life it is that never dies, and teach that Jesus gives that life, as well as life to the body. He gave it to the lame man, and he was ready to give it to the Jews who killed his body. They could not kill his spirit, because he was life. He will give spirit-life to any one who will ask for it. Let children tell what this kind of life gives—peace, love, faith, etc.

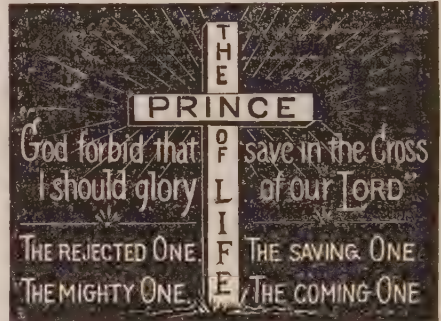
Lesson Word-Pictures.

We are in the outer temple court. We stand in Solomon's Porch, where the pillars of marble, stately, massive, white, succeed one another as if in triumphal procession. We watch the stir of traffic in the court, some one bringing for sale a lamb or a cage of pigeons, around which clusters a group of buyers. We note a Gentile stranger in foreign garments who leisurely, curiously, strays about, following with inquisitive eye the throngs of temple-worshippers who pass on to the walled-off mysteries beyond. Suddenly, from those mysteries, issue three men, and one would apparently detain the others. It is the lame man "holding" Peter and John. He is importunate. He clings to them. We hear his appeals. The people notice his urgency. They are curious to get a closer look at this new wonder, and flock about the disciples. Pharisee and scribe forget the temple-worship. Even the man with his lamb comes, while the stranger, looking up curiously, leisurely stalks toward the crowd. And then Peter gives that daring rebuke, makes that personal, earnest appeal to the crowd. As he speaks he looks at the once lame man. "There is the guarantee of my words. There are my credentials from God," he seems to say. "But is the cure permanent?" one may sincerely question. "Are the credentials trustworthy and lasting? What if the limbs again should fail the man, and he lie on the floor

a misshapen heap, again begging for alms?" But heaven's credentials are good. As Peter speaks the man stands erect, and looks back at his benefactor in happy, grateful, silent wonder.

Blackboard.

BY J. E. PHIPPS, ESQ.



This lesson is designed to teach that as Peter and John took no glory to themselves in the healing of the lame man, so we should glorify the Prince of Life by our acts of mercy and charity, trusting in his name. The lower sentences comprise the outline of the day's lesson.

DIRECTIONS. Draw the cross in white; rays of light in yellow; letters inside the cross in red. Make all the words in the central sentence of white shaded with red or blue. Reverse these colors for the remaining words.

JESUS IS THE
SON
OF
GOD

PRINCE OF LIFE
LIGHT OF LIFE

BELIEVE ON HIM. TRUST IN HIM.

A. D. 30.]

LESSON VI. NONE OTHER NAME.

[Feb. 11.]

Acts 4. 1-14.

[Commit to memory verses 10-13.]



1 And as they spake unto the people, the priests, and the captain of the temple, and the Sad'du-cces, came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next

day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And An'as the high-priest, and Ca'ia-phas, and John, and Al-ex-an'der, and as many as were of the kindred of the high-priest, were gathered together at Je-ru-sa-lem.

The sun has set over the pinnacles of the temple, and the shadows of evening darken the cloisters of Solomon's Porch, but the multitude still linger around the two apostles. Suddenly there is heard the tramp of armed men on the marble floor. The rulers of the temple are at hand with their police; they lay violent hands upon the apostles; they drag them off to the guard-room, followed still by the grateful man who has been

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

8 Then Pe'ter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Is'ra-el.

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole; 10 Be it known unto you all, and to all the people of Is'ra-el, that by the name of Je'sus Christ of Naz'a-reth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 Now when they saw the boldness of Pe'ter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

General Statement.

healed. The assembly is dispersed, but the truth is not bound, for in a day the number of believers has advanced to five thousand men, despite the opposition of enemies. The two apostles sleep serenely in the stone walls of the ward-chamber, and on the next day find themselves standing, with their grateful follower still by their side, in presence of the great council of their nation. Well does Peter remember those scowling

faces, and the sad memories of that night in the high-priest's house, the scene around the fire in its courtyard, and that one look that flashed from the Master's face when the cock crew! Now he stands a prisoner before that same circle; but the denier of Jesus has become his defender. Right boldly does the apostle declare to these very men who doomed Jesus to the cross that he whom they slew is their Messiah, the Anointed One, now raised from the dead, and living as the Saviour, and the only Saviour, of mankind. The council

wonder at the bold words, and they begin to recognize in these two men the followers of Jesus, who have caught his clear accents, learned his great language, made him their pattern, and breathed from his lips their inspiration. They cannot call in question the fact of the miracle wrought for there in their very presence stands the man who once sat a cripple by the gate, but now silently bears his unanswerable testimony to the power of Jesus' name.

Explanatory and Practical Notes.

Verse 1. As they spake. On the evening of the same day with the events of the last lesson. While Peter was addressing one portion of the crowd John may have been in a less public manner talking with others. **The priests.** Those priests who were then on duty in the temple. **The captain of the temple.** The commander of a band of Levites, who performed police-duty in the courts of the temple, especially at night. **The Sadducees.** A small Jewish sect, but influential because largely represented in the higher ranks of the priesthood and the Sanhedrin or ruling body. They began by rejecting all tradition, but in that age scarcely believed even the Scriptures, and looked for no hereafter, somewhat like the so-called "agnostics" of the present. **Came upon them.** This would indicate that the action was taken without formal vote of the authorities, but by an impulse of anger at the apostles' teaching.

2. Being grieved. Rather, as in Rev. Ver., "sore troubled." The priests were offended because these laymen, not authorized scribes, should stand forth as teachers of the people. **Preached through Jesus.** Rev. Ver., "proclaimed in Jesus." **The resurrection.** That is, that a resurrection had taken place with Jesus, and in him was the promise of resurrection for all. This was especially offensive to the Sadducees, who did not believe in the resurrection. (1) *The preaching of the truth is always opposed by those who hold to error in doctrine.*

3. They laid hands. The words indicate that the arrest was made in a rough and violent manner, as though they were disturbers of the peace. This was the Church's first taste of the bitter, yet healthful, cup of persecution. **Put them in hold.** Under guard, probably in some one of the many rooms about the Temple. **Unto the next day.** When their case should be investigated. **Now eventide.** Probably six or seven o'clock. (2) *Those who proclaim liberty to the world, receive bonds from the world in return.*

4. Many of them. Many of the crowd in the temple. **Heard the word.** The Gospel as preached in the last lesson. **Believed.** Accepted Jesus as the Messiah of their nation, with more or less of personal faith in him as their own Saviour from sin. **The number of the men.** The word denotes males, though it is not to be supposed that no women were in the company. **Was.** The Rev. Ver. has, "came to be." **Five thousand.** Not that so many became disciples on that day, but the Church had increased to that number of men, to which probably might be added the women and children in proportion. (3) *The world's opposition cannot keep back Christ's kingdom.*

5. Rulers and elders and scribes. The three classes who, with the chief priests, made up the Sanhedrin or great council of the Jews. The rulers were of no one order, but representatives of the governing body; the elders were laymen, who from birth or official station, or social influence, were recognized as leaders; the scribes were the official copyists and expounders of the law of Moses. Of all these orders, and also of the priesthood, the heads were members of the Sanhedrin.

6. Annas the high-priest. He had been the high-priest, and though deposed by the Romans, was still regarded as the high-priest by right, though the office was now held by his son-in-law Calaphas, who was a mere tool in his hands. **John and Alexander.** Men who were doubtless well known when the record was written, but utterly forgotten now. (4) *The memory of even the great is soon lost while the kingdom against which they strove still stands in power.* In Jerusalem. Perhaps this may indicate that the gathering was not held in the regular meeting-place of the Sanhedrin, the room Gazith in the temple; but was a consultation at the high-priest's house in the city.

7. Set them in the midst. The council were accustomed to sit in the form of a semicircle, with the high-

priest at the head of the arch, and the accused at the center; a trying place for the two apostles, with the frowning faces of enemies around them. The lame man who had been healed still clung to them, and stood by their side. **Ver. 14. By what power or by what name.** It was an age of general belief in magic, demonology, and sorcery; and the rulers either believed, or affected to believe, that the miracle on the lame man had been wrought by some magic spell. (5) *Even now many who will not believe in Christ are yet credulous enough to believe in superstition.*

8. Peter. As ever a leader, and prompt to speak. **Filled with the Holy Ghost.** Verifying the promise of Luke 12, 11, 12, that the Spirit would be given when needed. He spake with a sudden inspiration, and with a power which was irresistible. **Ye rulers... and elders.** A respectable salutation, which suited the dignity of those whom he addressed.

9. Examined of the good deed. A gentle reminder that it was not for a crime, but for a good deed, that they had been placed in custody and were now on trial. **Impotent man.** A man unable to move, a cripple. **Is made whole.** The original word may be translated, "saved." Thus, like his Master, (John 9, 39-41) Peter makes the salvation from impotency a text for salvation from sin.

10. Be it known unto you all. He does not hesitate to meet the issue, nor to give the widest publicity and the greatest force to his words. (6) *There is no compromise with the world in the true spirit of the Gospel.* **Name of Jesus Christ.** Before the rulers, the very body which had condemned Jesus to death, perhaps in the very house where the sentence was passed, a disciple of Jesus now declares that same Jesus to be the nation's Messiah, (Christ,) the anointed king of Israel. **God raised from the dead.** In every discourse Peter insisted upon the resurrection of Jesus from the dead. **Even by him.** That is, by his power, and as a token of his Gospel's truth, the miracle of healing had been wrought.

11. The stone. Peter, the Rock, points to Christ as the foundation-stone. **Set at nought.** A reference to Psal. 118, 22. **You builders.** "You the builders," (Rev. Ver.) the men who were the leaders of the nation. **Head of the corner.** The topstone at the angle of the building, of great weight and importance, uniting the walls and serving as a basis for the roof.

12. Neither is there salvation. Rev. Ver., "And in none other is there salvation." In the original "the salvation;" that salvation for which all Israel hoped. **None other name.** The word name is here used to denote the person to whom the name belongs. **Under heaven.** Meaning, "in the universe," anywhere. **Given among men.** A Saviour of divine appointment, bestowed upon the world; and the only Saviour, because no other is needed. **We must be saved.** If saved at all, we must be saved through Jesus the Christ.

13, 14. Boldness. Ashown by the words, in which John assented. **Unlearned and ignorant men.** The first word refers to their lack of education, the second to their social standing, plain, common men, not scribes. **Marvelled.** At their insight into truth, their knowledge, and their power. **Took knowledge of them.** "They began to recognize." They remembered that these two men were among the followers of Jesus. **Seen with Jesus.** That fact accounted for their power and their courage; they had caught his spirit and spoke his language. (7) *Fellowship with Christ makes common men greater than kings.* **Beholding the man.** Either he had been arrested with them, or had clung to them, and was now by their side. **Standing with them.** An eloquent and unanswerable witness, though he spoke not a word. (8) *Every person transformed by Christ's power by his life gives testimony.* **Could say nothing.** Could not deny the fact, nor could they condemn the disciples.

HOME READINGS.

- M.* None other name. Acts 4. 1-14.
Tu. Confession of Christ. Luke 12. 1-12.
W. The corner-stone. Psa. 118. 19-29.
Th. The foundation-stone. Eph. 2. 11-22.
F. The precious stone. 1 Pet. 2. 1-10.
S. The only foundation. 1 Cor. 3. 1-15.
S. Building on the rock. Matt. 7. 13-27.

GOLDEN TEXT.

Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved. Acts 4. 12.

LESSON HYMN. C. M.

Hymnal, No. 1.

O for a thousand tongues, to sing
 My great Redeemer's praise;
 The glories of my God and King,
 The triumphs of his grace!
 My gracious Master and my God,
 Assist me to proclaim,
 To spread through all the earth abroad,
 The honors of thy name.
 Jesus! the name that charms our fears,
 That bids our sorrows cease;
 'Tis music in the sinner's ears,
 'Tis life, and health, and peace.

TIME.—A. D. 30, immediately following the events of the last lesson.

PLACE.—Jerusalem.

DOCTRINAL SUGGESTION.—Salvation through Christ.

QUESTIONS FOR SENIOR STUDENTS.

- The Name Feared, v. 1-3.**
 Why was the preaching of Peter distasteful?
 How was the resurrection of the dead foreshadowed?
 1 Thess. 4. 14.
 Why were Peter and John imprisoned?
- The Name Believed, v. 4.**
 What evidence of divine power attended the word?
 In what did the opposition fail?
 Why does the Gospel thrive under persecution?
- The Name Defended, v. 5-10.**
 What promise of Jesus was here verified? Matt. 10. 19.
 What two statements did Peter make in this confession of Christ?
- The Name Victorious, v. 11-14.**
 Of what is Christ the corner-stone? Eph. 2. 20.
 By whom was this prophesied of Christ?
 What is the power of the name of Jesus over other names? [Repeat GOLDEN TEXT.]
 What will be the final victory of this name? Phil. 2. 10. 11.
 How did the Jews reconcile the ignorance of the apostles with their power?
 How did this acknowledgment glorify God?

Practical Teachings.

What opposition may faithful believers expect?
 What may they look for in spite of opposition?
 What is our proof that "we" have been with Jesus?
 What great saving truth is here taught?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- The Name Feared, v. 1-3.**
 What name was feared?
 By whom was it feared?
 Why did they fear this name?
 What did they do to the apostles?
 How did this fulfill Luke 21. 12?
- The Name Believed, v. 4.**
 What is it to believe in the name of Jesus?
 What led the people to believe at that time?
 How many were now believers in Jesus?
 What do believers in Jesus have? 1 Pet. 1. 8.
 Do you believe in his name?
- The Name Defended, v. 5-10.**
 When, where, and by whom was that name defended?
 To whom did they defend it?
 What question was asked of the apostles, and about what?

Who answered, and what power did he have?
 How did this fulfill the promise of Luke 12. 11, 12?
 What did Peter tell them about Jesus?

4. The Name Victorious, v. 11-14.

To what did Peter compare Jesus?
 What had the prophet said about this stone? Isa. 28. 16.
 What is said of Jesus in the GOLDEN TEXT?
 How did the rulers feel when they heard this?
 What did they notice about the apostles?
 Why could they say nothing against their act?

Teachings of the Lesson.

How does this lesson show—1. An example of acknowledging Christ? 2. A promise of salvation through Christ? 3. A warning against rejecting Christ?

QUESTIONS FOR YOUNGER SCHOLARS.

Who were displeased with Peter? The priests and rulers.
 Why were they angry? Because the apostles preached about Jesus.
 What was done to the apostles? They were put in prison.
 Did any believe the words of the apostles? Yes; many of the people believed.
 How many believers were there now? About five thousand.
 Where were Peter and John taken to be judged? Before the rulers.
 What did the judges ask Peter? "How did you cure this lame man?"
 What did Peter reply? "By the name of Jesus Christ."
 Repeat GOLDEN TEXT.
 What is the first meaning of this text? That only Christ can save.
 The second meaning? That he will save all who believe in him.
 What astonished the judges? The untaught wisdom of these men.
 What did they remember? That Peter and John had been with Jesus.
 What were they unwilling to believe? That their power was from Jesus.
 What were they compelled to believe? That the power was not from themselves.
 In what should we be like the lame man? In being living witnesses for Jesus.

Words with Little People.

Be sure that you love Christ better than self. Love Christ's friends, and try to help them for his sake. Bear suffering for his sake, if he sends it. Ask him to lead you, and do not try to go alone.

THE LESSON CATECHISM.

[For the entire school.]

- How many people now believed in Jesus? About five thousand.
- Where did the rulers bring Peter and John? Before the council.
- How did the apostles say that the lame man had been healed? Through the name of Jesus.
- What did they declare Jesus to be? The only Saviour.
- How may we be saved? By faith in Jesus.

TEXTS AT CHURCH.

Morning Text......
Evening Text......

ANALYTICAL AND BIBLICAL OUTLINE.

The Name of Jesus.

I. THE LIFE-GIVING NAME.

Through Jesus the resurrection from the dead, v. 2.
 "Christ the firstfruits of them that slept." 1 Cor. 15. 20.

II. THE FAITH-INSPIRING NAME.

Many... which heard the word believed. v. 4.

"Faith cometh by hearing." Rom. 10. 17.

III. THE MYSTERIOUS NAME.

By what name have ye done this? v. 7.

"Natural man receiveth not... Spirit." 1 Cor. 2. 14.

IV. THE MERCIFUL NAME.

The good deed done to the impotent. v. 9.

"Who went about doing good." Acts 10. 38.

V. THE MIGHTY NAME.

By the name of Jesus... before you whole. v. 10.

"In the name of Jesus... rise up and walk." Acts 3. 6.

VI. THE GLORIOUS NAME.

The stone... become the head of the corner. v. 11.

"A name which is above every name." Phil. 2. 9.

VII. THE ONLY NAME.

None other name under heaven. v. 12.

"No man cometh... but by me." John 14. 6.

VIII. THE SAVING NAME.

Whereby we must be saved. v. 12.

"Name Jesus... save his people." Matt. 1. 21.

ADDITIONAL PRACTICAL LESSONS.

"They had been with Jesus."

1. Those who have been with Jesus know that he rose from the dead, and shall raise up others. v. 2.

2. Those who have been with Jesus gladly follow their Master in the patient suffering of wrong. v. 3.

3. Those who have been with Jesus have faith in him themselves, and by their testimony inspire faith in others. v. 4.

4. Those who have been with Jesus enjoy the fulfillment of his promise of the Holy Ghost in time of need. v. 8.

5. Those who have been with Jesus follow his example of doing good to men. v. 9.

6. Those who have been with Jesus are not ashamed to confess him before enemies. v. 10.

7. Those who have been with Jesus obtain boldness of character and strength of testimony in his cause. v. 11-13.

8. Those who have been with Jesus possess knowledge of truth which no human learning can supply. v. 13.

9. Those who have been with Jesus learn his secret of gaining friends who will stand by them in trial. v. 14.

English Teacher's Notes.

THE simile of a building is used many times in Scripture. A building represents something set up with purpose and toil, and intended to be permanent and abiding. And the simile is used of the Church of God, the "spiritual house" in which the Lord is pleased to dwell, (1 Peter 2. 5,) of the work of man's life, (1 Cor. 8. 12-15,) and of his hopes and aims, (Ezek. 13. 10, 11; Matt. 7. 24-27.) The most important parts of a building are the foundation-stones and the corner-stones. Accordingly we find frequent reference to these, especially to the corner-stone, as that which held together the other parts of the building. The corner-stones of the temple are said to have been 17 or 19 feet long, and 7½ feet wide. And the expression of a "corner-stone" applied to any person would indicate one who was the chief power and support of a nation or city—as we

should now say a "helm" or "pillar" of the state. Thus we find, in Isa. 19. 13, the princes of Egypt spoken of as "stays" or "corners."

The Jews in our Lord's day were conscious that the glory of their nation was at a low ebb. A splendid temple crowned the heights of Moriah; outward show and beauty were not wanting. But the nation was in servitude to a foreign power, and was more like a palace ruined and desolate than like the stately edifice of which they were so proud. They were, however, looking forward to a glorious future foretold by the prophets, and in close connection with that future stood the promise of "a stone, a tried stone, a precious corner-stone" to be laid in Zion, (Isa. 28. 16.) The psalmist, however, had prophesied that this very stone should be rejected by those who, as the builders, should have welcomed it with gladness, (Psa. 118. 22;) and of this prophecy our Lord once reminded the rulers, (Matt. 21. 28.) Rejecting the warning, they fulfilled the prophecy, and hoped that the "stone" which they had refused would no longer be heard of—that the name of Jesus, who had been crucified, would soon be forgotten.

But, to their consternation, they found it was not so. That name was proclaimed in the very courts of the temple to listening multitudes. The resurrection, a doctrine denied by the larger part of the rulers, who were then Sadducees, was being openly taught in the name of the Crucified One, and it was asserted boldly that he was risen from the dead. In his name a miraculous cure had been effected. Now, to the miracle itself they had no objection. It was not a bad work. But that name they would not endure. The apostles and their followers were free to follow a holy and blameless life, and to do works of benevolence, and miracles too, if they chose, but in that name it must not be. So Peter and John were placed in custody that night, and the following morning were summoned before the Council.

Then the question was put: "By what power or by what name have ye done this?" The interrogators might have answered it for themselves, but they chose to ignore what they knew, hoping, probably, to overawe the prisoners and make them recede from the position they had taken up. But again they were foiled. Peter and John were neither afraid nor ashamed to confess the Crucified One, and boldly declared that he whom the builders had "set at naught" is become the head-stone of the corner.

He is the head-stone of God's building. The work of man's redemption and restoration, the work by which his nobility, happiness, and future glory are secured, hangs upon Christ. His is the only name given "whereby we must be saved." Philosophers and philanthropists may dream of raising and renovating the human race by knowledge and the advance of civilization. Can they succeed? Are not these days of education and refinement as deeply blotted with odious selfishness and appalling wickedness as ever were the days of old? The work can only be done in God's way by Christ. He is the "head-stone of the corner."

He must be the head-stone of our buildings. Hope has not only "told" many a "flattering tale," but has built many a fair castle. The boy and girl, full of health and spirits, may plan out beforehand how they will do this and that, and advance in the world, and enjoy themselves, etc. But that castle may in a moment be crushed by reality. Only those may safely sing:

"I know I shall be happy
While in the world I stay,"

who can truly add:

"For I will follow Jesus
All the way!"

Some, again, are building up a tower by which they think to reach heaven. They will pray so much, and work so much, and deny themselves so much, and that will make the building secure. All in vain! There is none other name whereby we must be saved but by the name of Jesus only. He who is in Christ is ready to enter heaven.

I have often, in my young days, built little structures of cards or toy-bricks. The work is a very pleasant one for a child. But there is no coherence in it. It will not stand. It will not last. Such is the hope, the work, the life of every one who attempts to build without the corner-stone given by God for man's need, Christ Jesus.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

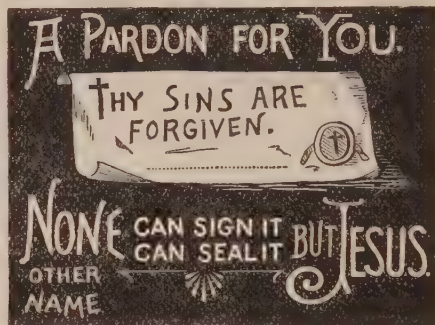
Rapidly review the events of that day, beginning with the healing of the cripple by the Beautiful Gate, down to the opening of the lesson....The arrest: 1.) Circumstances; 2.) Agents; 3.) Motives; 4.) Results to the people, ver. 4; 5.) Results to the apostles.... The spirit of Christ's enemies as here illustrated: 1.) Unbelieving; 2.) Unjust; 3.) Seeking not the truth, but their own interests; 4.) Ignorant, not comprehending what they saw....The spirit of Christ's disciples as here shown....How the lesson presents the name of Jesus. (See Analytical and Biblical Outline.)....The results of fellowship with Jesus. "They took knowledge," etc., ver. 13. (See Additional Practical Lessons.)Our duty toward Christ as here presented: 1.) To consider his claims; 2.) To believe in him; 3.) To confess him; 4.) To endure trial in his cause; 5. To work for him....ILLUSTRATIONS. Vers. 3, 4: When a gun has been fired, it will not stop the results of the discharge by locking it up. The echoes will sound, and the ball will go on its errand, whatever becomes of the instrument which started it....Ver. 11: The legend is that in the building of Solomon's temple one stone was thrown aside by the builders as not fitting anywhere which afterward proved to be the crowning piece of the edifice....Ver. 12: There was but one door to the ark in the days of the flood. All who would be saved must enter by that one door....Ver. 13: A trip-hammer in a foundry, whose force depends not on its own weight, but on the power that impels it, may have a small head. So these apostles' power was not what was in them, but what Christ gave to them....An electro-magnet has power while it is connected with the battery. So Christ's disciples are mightier than all their foes while in fellowship with their Lord....Ver. 14: When Robert

Fulton talked about a steamboat, men of science showed clearly its impossibility, but his steamer moving up the Hudson River was a complete answer to all their objections.

References. FOSTER'S ILLUSTRATIONS. Ver. 7: Prose, 10003. Ver. 10: Prose, 1067. Ver. 11: Prose, 7127, 7550. Ver. 12: Prose, 709, 3367; Poetical, 2034. Ver. 13: Prose, 461, 3351; Poetical, 273....FREEMAN'S HAND-BOOK: Ver. 1: Captain of the temple, 787.

Blackboard.

BY J. B. PHIPPS, ESQ.



A pardon for a condemned person must come from one high in authority, properly signed, attested, and sealed. This diagram represents a pardon with no signature to it. The reviewer of the lesson should use the illustration to bring out the truth that *none* can secure the pardon but Jesus. His name is the only name to be signed to it. His blood is the only seal required.

DIRECTIONS. Draw the lines representing the paper scroll in white, the seal in red, the letters in yellow, the balance of the sentences in colors or plain white.

Lesson Word-Pictures.

"Ho, ho!" exclaims the captain of the temple-guard, "what is that noise down in Solomon's Porch!"

"Some profanation! Drive it out," says a lean-faced, ascetic priest, all caste and cant, a pious horror curling up his features into a sneer.

"Bring the guard, quick!" beseeches a group of Sadducees rushing up breathlessly. "The strangest thing is going on down in Solomon's Porch! A fanatic pretends to have healed a man, and says that it is through that Galilean crucified on passover-week, and he is preaching the nonsense of a resurrection!" The captain collects his force and there is a burst of holy, physical indignation directed against the crowd in Solomon's Porch, routing it as a wind scatters a heap of autumn leaves, blowing Peter and John into prison. Morning brings a full meeting of the Sanhedrin. High-priest and kindred, elders, scribes, are there, swelling into a formidable accumulation of power, before which is that puny cluster of two, Peter and John! "How uncouth!" says one. "How ignorant-looking!" says a second. "Rustics!" exclaims a third. "Galileans!" sneers a fourth. Two before the Sanhedrin? Three! The Holy Ghost makes a temple of Peter's soul and a sword of his tongue! That bare sword of the truth that day cuts to right and left. But hark! They challenged the disciples to give the Name by which they had made the impotent man whole. Listen! See Caiaphas bending forward to catch the majestic word. Annas makes a trumpet of his hand and holds it up to

his ear. Every man looks intently on as if his ears were in his eyes. Whose Name is it, prince, prophet, angel, archangel? And then clear, piercing, jubilant as a bugle, rings out the assertion that it is "by the Name of Jesus Christ of Nazareth whom *ye crucified*, whom God raised from the dead!" The hand of Annas drops as if shot away. Caiaphas falls back. The hearts of all beat quicker as they catch the hateful name of Jesus, while Peter goes on to give salvation's price, "none other Name" than Jesus. And now see! While the Sanhedrin wonders, there appears at the disciples' side not a cripple on the ground with limbs twisted and helpless, but a man erect, and the language of the eyes, turned loyally and lovingly towards the disciples, is, "I am the proof of the power of that wonderful Name." The Sanhedrin is dumb.

Primary and Intermediate.

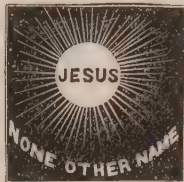
BY M. V. M.

LESSON THOUGHT. *Power in Jesus' Name.* To be taught: That wicked men do not want to hear the truth. That good men will speak the truth, whatever it may cost. That Jesus is the only Saviour. That people will know when we have "been with Jesus."

1. Why did the priests and rulers not want Peter and John to preach Jesus? Draw from children what these very men had done to Jesus, and teach that they did not want to see their sin. Illustrate: An ostrich hides its head in the sand when pursued, and thinks it is safe because it cannot see its pursuer! But the danger is there all the same. These Jews had put the Son of God to death, but they did not want to hear any one say that he was the Son of God. But that could not help them any more than it helps the silly ostrich to hide its head! Teach that sin can never be forsaken or repented of,

until it is seen, and that we must ask God to send his light to us to show us our sin.

2. Speak of the circumstances in which the apostles were placed—unlearned men, without money, or fame, or power; the greatest men of the land were against them. They knew that to tell what they believed about Jesus was to bring upon them the hatred of the most powerful Jews. And yet they did it! Why? Because these men who had seen Jesus and learned of him had found the greatest of all treasures. Print "truth" on the board, and tell that they had learned this truth, "Jesus is the Saviour," and this looked so great to them that they were willing to die to make it known.



3. Put symbol on the board, and call for Golden Text. Repeat with class, and explain that as there is but one sun in the sky to give heat and light to the whole world, so there is but one Name whereby we must be saved. Why? God has so chosen. Here are two roads: one ends in a

peaceful meadow—the other in a dreadful swamp full of unclean things. Which shall we choose?

4. The Jews knew, when they heard Peter and John speak so wisely and so boldly, that they must have learned of Jesus. Our words and actions show with whom we have been. Illustrate: Johnny played with the coal and came in with black hands. How did his mamma know that he had been in the coal-house? So the heart and mind take on dark spots when we have been with people who have bad hearts. Teach Whisper Song, either sung in low tones, or recited in a whisper, with folded hands.

A. D. 30.]

LESSON VII. CHRISTIAN COURAGE.

[Feb. 18.]

Acts 4. 18-31. [Commit to memory verses 29-31.]



18 And they called them, and commanded them not to speak at all nor teach in the name of Je'sus.

19 But Pe'ter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was showed.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their voice to God with one accord, and said, Lord, thou art

God, which hast made heaven, and earth, and the sea, and all that in them is:

25 Who by the mouth of thy servant Da'vid hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Je'sus, whom thou hast anointed, both Her'od and Pon'ti-us Pil'ate, with the Gen'tiles, and the people of Is'ra-el, were gathered together.

28 For to do whatsoever thy hand and thy counsel determined before to be done.

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word.

30 By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Je'sus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

General Statement.

Once more the two apostles are standing in presence of the rulers. They are now to receive the decision of the supreme council upon their Gospel and themselves. It is a solemn moment, for the destinies of Israel are trembling in the balance. It is not Christ, but their own people who are on trial, and the judgment of that hour shall react on themselves and their descendants forever. They have resolved not to accept Jesus as the Messiah, but to strive to quell the truth, and silence its preachers. They forbid the apostles to speak in the name of Jesus, or to appear as teachers of the people. Promptly the apostles answer that they must obey God and not men, and that they dare not be silent when God has called them to testify. Threats do not move them, but the fear of popular indignation restrains the rulers

from further violence, and the two apostles, after a night of imprisonment and a day of trial, are once more set at liberty. They turn their footsteps at once toward the well-known meeting place in the upper room, and there receive a joyful welcome from the company of believers in Christ. Their thoughts are of gratitude to God for their deliverance, and of trust in God for the interests of his cause. Together they break into song, and chant the psalm of David over the triumph of Messiah's throne. They pray, not for vengeance upon their persecutors, nor for respite from persecution, but for courage in proclaiming the truth. The pillars of the dwelling tremble with the coming of the Spirit, who falls upon every heart, and with renewed power the word of the Gospel is proclaimed.

Explanatory and Practical Notes.

Verse 18. And they. The council of the Jews, after their consultation about the apostles. See the previous verses. **Called them.** Peter and John. **Commanded them.** "Charged them" (Rev. Ver.) with all the authority of the highest council in the nation. **Not to speak nor to teach.** The two commands, somewhat similar in meaning, are given to indicate the emphasis of the charge. **In the name of Jesus.** Literally, "upon the name;" making it the subject and the authority of their utterances. They were actually forbidden to heal men from disease if the healing were by the power of Jesus. (1) *How sinners hate the name of the Saviour!*

19. Peter and John answered. Peter probably speaking for both, as usual. **Whether it be right.** (2) *No law of man has authority which undertakes to annul the law of God.* (3) *The most important question is to decide not what is expedient, but what is right.* **In the sight of God.** God's will, not man's, is the true standard for conduct. **Hearken unto you more than unto God.** If one is sure that God has given him a command contrary to human opinion, he must be able to give a reason for his conviction. But the conviction of duty to God is to be obeyed, even when it seems to conflict with human authority. **Judge ye.** Not that they would submit to the judgment of the council; but the duty of obeying God was so plain that even their enemies must admit it.

20. We. This word is emphatic; *we*, whatever others may do. **Cannot but speak.** Cannot in justice to truth and in obedience to God's will. (4) *The servant of God cannot do what he ought not.* **Which we have seen.** The deeds and character of Christ. **Heard.** His teachings, which, as his apostles, they were bound to proclaim.

21. Threatened them. Warning them of severe punishment in case of disobedience. **Let them go.** By a formal discharge. **Finding nothing.** No excuse or pretext for keeping them in prison without arousing the wrath of the people. **Because of the people.** They were influenced by fear of men more than by fear of God. **All men glorified God.** Literally, "were glorifying God," a continued action being slated. **For that which was done.** The healing of the cripple on the day before.

22. Above forty years old. His age made the miracle of the healing all the more remarkable, and the wonder of the people the greater. (5) *To convert a man forty years old is a greater miracle of mercy.* **Miracle.** The word in the original means "sign," that is, a token of divine power. **Was showed.** Rev. Ver., "was wrought."

23. Let go, they went to their own. When set free, they naturally sought out the companionship of those who were in sympathy and likeness of character with themselves. (6) *It is as true of the evil as of the good, of the saloon as of the prayer-meeting, that like draws to like.* **Their own company.** The meeting of the disciples in "the upper room," Chap. 1. 14. **Reported all.** As an encouragement to the Church by the recital of their own experience. (7) *There is great help to every Christian in the communion of saints.* **Chief priests.** The heads of the priestly order. **Elders.** The lay members of the council.

24. They lifted up their voice. There was cause for praise in God's deliverance, but need also of prayer, for the council as representative of all Israel, had virtually decided against the Gospel, and were henceforth to be accounted enemies. **To God.** (8) *Both in trial and in triumph we can find occasion for prayer and praise.* **With one accord.** All chanted the Second Psalm, while one or more may have made its applica-

tion to themselves. **Lord, thou art God.** This is the earliest recorded hymn of praise in the Christian Church, and it expresses the sentiment of gladness in God, faith in God, and an insight into God's word. **Hast made heaven.** The same Being who made the world now watches over his Church. (9) *The hope of God's people is in divine providence.*

25. 26. Who by his mouth. The Rev. Ver. inserts "by the Holy Ghost," as the source of inspiration. **Of thy servant David.** "Of our father David thy servant." (Rev. Ver.) (10) *The Church of the New Testament claims as its own all that is best in the Church of the Old.* **Why did the heathen rage.** The Rev. Ver. has "Gentiles" instead of "heathen." The Church in its trials appropriates the experience of God's ancient people, and looks to the same omnipotent God for victory over its foes. **The kings of the earth.** The second psalm, from which this is taken, expressed the confidence that God's kingdom would triumph over all opposition. **Vain things.** "Empty things," endeavors which come to naught.

27. Of a truth. The disciples apply this psalm to the opposition of worldly powers to Christ. The Rev. Ver. inserts here "in this city." **Thy holy child.** This should be "servant" as in Rev. Ver. **Whom thou hast anointed.** The word in the original is that from which "Christ" is derived. "Whom thou hast made Christ." **Herod.** Both the Herods, father and son. **Pontius Pilate.** Representing the Gentile power of the world. **People of Israel.** As represented by their chief priests. **Gathered together.** Thus fulfilling the prophecy of the psalm. And as it had been fulfilled in their opposition to the Anointed, faith prompted the Church to believe it would be fulfilled in their overthrow.

28. For to do. While they were doing, as they thought, their own will and counsel, they were unconsciously accomplishing the plans of God. **Thy hand.** The power of God, executing his will. **Thy counsel.** The plan and purpose of God in the salvation of the world. The great truth is not that God compels men to commit crime, but that God foresees and foreordains how that crime may be made to work out the larger purpose of redemption, and thus evil become the servant of good.

29. Behold their threatenings. They do not ask for vengeance upon their enemies, but simply that God may behold them, as they know he does. **Grant unto thy servants.** Their petition is not for relief or freedom from persecution, but for boldness in their duty under persecution. The word here means "plain-spokenness," just what God's people need.

30. By stretching forth. Rev. Ver., "While thou stretchest forth." The prayer is rather for boldness on the part of disciples than for miracles on the part of God, yet miracles are asked for in their prayer. **To heal.** They do not supplicate wrath upon their enemies, but mercy upon the people. **Signs and wonders.** There was then a necessity for miracles which does not now exist. The Church was small, and could only obtain attention through "signs and wonders;" now, in its power, it needs but to present its message. **By the name.** The name is here, as above, put for the power of Jesus. **Holy child.** "Servant," as in Rev. Ver.

31. Place was shaken. As a sensible token that their prayer was answered. **All filled with the Holy Ghost.** All the company who were present received a conscious baptism of power. **Spoke the words.** Testified to its power in their own assembly, and proclaimed among men, so that immediate results were realized.

HOME READINGS.

- M.* Christian courage. Acts 4. 18-31.
Th. The courage of Abraham. Gen. 18. 20-33.
Jk. The courage of Gideon. Judges 7. 15-22.
Th. The courage of Elijah. 1 Kings 18. 21-39.
F. The courage of the three Hebrews. Dan. 3. 8-27.
S. The courage of Paul. Acts 27. 15-26.
S. Courage commanded. Josh. 1. 1-19.

GOLDEN TEXT.

If God be for us, who can be against us? Rom. 8. 31.

LESSON HYMN. 7, G.

Hymnal, No. 639.

God is my strong salvation;
 What foe have I to fear?
 In darkness and temptation,
 My light, my help, is near:
 Though hosts encamp around me,
 Firm in the fight I stand;
 What terror can confound me,
 With God at my right hand?

TIME.—A. D. 30, on the same day with the events of the last lesson.

PLACE.—Jerusalem.

CONNECTING LINK.—The consultation of the rulers concerning Peter and John. Acts 4. 15-17.

DOCTRINAL SUGGESTION.—The counsel of God.

Monthly Temperance Meeting.—Topics : 1. Strong Drink and the School. 2. What a Sunday-school Scholar can do for Temperance.

QUESTIONS FOR SENIOR STUDENTS.

- 1. The Defeated Council, v. 18-22.**
To what decision did the Jewish council come ?
What question of duty did the apostles recognize ?
What principle governed them ? Acts 5. 29.
What warning had Jesus given them ? Matt. 10. 28.
What was the great work to which God had called them ?
What restrained the council from injuring the apostles ?
- 2. The Devout Company, v. 23-30.**
What report did the liberated apostles make, and to whom ?
How were the tidings received ?
What was their refuge in their peril ?
Against whom did they realize this enmity to be directed ?
What was the burden of their prayer ?
- 3. The Divine Comforter, v. 31.**
What token had the church that their prayers were heard ?
What "answer" did all receive ?
What encouragement have believers to ask for the Comforter ? Luke 11. 13.
What does the Holy Spirit impart to timid believers ?

Practical Teachings.

How far should rulers be obeyed ?
What is true wisdom in questions of divided duty ?
What may we expect when we call upon God for help and direction ?
Shall we ask for deliverance *from* trial, or help *in* trial ?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

- 1. The Defeated Council, v. 18-22.**
What council was this, and who were before them ?
What command did the council give ?
Why did the apostles refuse to obey the command ?
Of what were they compelled to speak ?
Can believers now testify to the same things ?
What did the council do to the apostles, and why ?
Why were they afraid of the people ?
- 2. The Devout Company, v. 23-30.**
Where did the disciples go when set free ?
How did the company of believers receive the news ?
For what did they praise God ?
What psalm did they sing ? Psa. 2. 1-3.
How was this psalm fulfilled ?
How did wicked men thus accomplish God's purpose ?
What three things did the believers pray for ?
- 3. The Divine Comforter, v. 31.**
How was the promise of Isa. 65. 24 fulfilled ?
What came upon the disciples ?
What is the Spirit called in John 14. 26 ?
What was the effect of his coming upon the disciples ?
How did this show the truth of the **GOLDEN TEXT** ?

Teachings of the Lesson.

Where may we learn in this lesson—1. Our duty to obey God ? 2. Our privilege to praise God ? 3. Our duty to speak God's word ?

QUESTIONS FOR YOUNGER SCHOLARS.

What did the rulers forbid the apostles ? **To talk about Jesus.**
What was their answer ? **"Is it right to obey you sooner than God ?"**
What question must we often ask ? **"Is it right ?"**
Did the chief priests punish the apostles ? **Why ? they feared the people.**
Did the people believe ? **Yes, and glorified God.**
Where did the apostles go when released ? **To their own friends.**
What did they tell them ? **All that had happened.**

For what did they praise God ? **For saving them from their enemies.**

Who has all power ? **The God of heaven and earth.**
What did God send upon the disciples ? **The Holy Spirit.**

Of what was that a sign ? **That their prayer was accepted.**

What does the Holy Spirit always give ? **Strength.**
What were the apostles helped to do ? **To talk without fear.**

When shall we speak boldly for Jesus ? **When the Holy Spirit comes to our hearts.**

When do evil plans against us fail ? **When God is for us. [Repeat GOLDEN TEXT.]**

Words with Little People.

When does a child show Christian courage ?—When he is not afraid to do right ; when he is not afraid of being laughed at for loving Jesus ; when he is not afraid to speak for Christ.

THE LESSON CATECHISM.

[For the entire school.]

1. What did the council command Peter and John ? **Not to speak in Jesus' name.**
2. What did the apostles say that they must speak ? **What they had seen and heard.**
3. What did they do when set free ? **Praised God.**
4. What example did they show ? **Boldness in Christ's name.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of God's Workers in Persecution.

I. A SPIRIT OF PRINCIPLE.

Whether it be right... judge ye. v. 18.

"Hunger and thirst after righteousness....filled." Matt. 5. 6.

II. A SPIRIT OF OBEDIENCE TO GOD.

To hearken...unto God. v. 19.

"Not as pleasing men, but God." 1 Thess. 2. 4.

III. A SPIRIT OF TESTIMONY TO TRUTH.

Speak the things...seen and heard. v. 20.

"I believed, therefore have I spoken." Psa. 116. 10.

IV. A SPIRIT OF CHRISTIAN FELLOWSHIP.

Went to their own company. v. 23.

"We have fellowship one with another." 1 John 1. 7.

V. A SPIRIT OF PRAISE.

Lifted up their voice to God. v. 24.

"Rejoice in the Lord always." Phil. 4. 4.

VI. A SPIRIT OF FAITH.

To do...thy hand and thy counsel. v. 28.

"The wrath of man shall praise thee." Psa. 76. 10.

VII. A SPIRIT OF COURAGE.

Spoke the word of God with boldness. v. 31.

"Be strong in the Lord." Eph. 6. 10.

ADDITIONAL PRACTICAL LESSONS.

God's Help to his People in Trial.

1. God helps his people in trial by giving them a clear conviction of duty, and courage to do it. v. 19, 20.
2. God helps his people by giving them the respect and moral support of honest men. v. 21.
3. God helps his people in trial by affording the privilege of Christian fellowship, the communion of saints. v. 23.
4. God helps his people in trial by the comfort of his word, applied to every need in life. v. 24-26.

5. God helps his people by overruling the opposition of men to the advancement of his cause. v. 27, 28.

6. God helps his people by aiding them to speak his word and to do his will. v. 29, 30.

7. God helps his people by manifesting the tokens of his favor in answering their prayers v. 30, 31.

8. God helps his people by giving them the presence of the Holy Ghost in their hearts. v. 31.

English Teacher's Notes.

THE first onset of the enemy is a trying moment to young soldiers who have never before been in action. There is a sort of animal courage which holds life cheap and risks it without a thought, but those who have a high sense of its worth may feel their nerves quail and flutter for a moment before the fiery attack of a fierce and determined foe. And yet these very same men may, later on, rank among the bravest, the coolest, and the most collected in the hour of danger. There has been some potent spell at work which has nourished and strengthened their courage, so that it may be relied upon to the very utmost.

What is this spell? I should like to notice three of its ingredients:

1. *Obedience.* This looks too matter-of-fact to enter into a "spell," but in truth its power is wonderful. Mrs. Hemans, in her well-known poem, "Casa Bianca," relates how a mere boy, the son of the Spanish admiral, stuck to the post to which his father had appointed him, and perished on board the burning ship because no command came to release him, the father's voice being already hushed in death. The skeleton of the Roman sentinel, found at the gate of the buried city, Pompeii, bears witness to the same power. And that obedience, which is the first military duty of a soldier, will soon stifle fear, and nerve the heart to do the expected service without shrinking.

2. *Faith.* The soldier does not enter upon the battle at his own impulse. He goes at the word of command, and he believes that word of command to be right. To the general he leaves the responsibility of the engagement. And the stronger his belief in the ability of that general the readier is he to do and dare.

3. *Love, or desire.* This may be set upon the soldier's individual fame, the credit of his regiment, the honor of his country, the protection of the oppressed, or the safety of his own home and hearth. A true appreciation of the cause for which he has to fight will fire his spirit and nerve his arm. Louis the Sixteenth's Swiss guard perished sooner than desert their hapless master. Havelock's band performed marvels of valor to rescue their beleaguered countrymen in Lucknow. And Barbara Fritchie, the heroine of Whittier's fine poem, when she waved forth her country's flag in defiance of the hostile force and the order of its general, was actuated by a like spirit. Hers was the courage, not of obedience, nor of faith, but of love or desire.

Now, in the passage for to-day we see the vanguard of the Christian Church for the first time under attack. Peter and John have come into collision

with the rulers of their nation. The latter will not tolerate the preaching of that name in which the apostles worked their miracle of healing, and they are determined to stop it. The force marshaled against the apostles is strong and imposing. Men of learning, talent, wealth, rank, and influence, are arrayed against them. Their own strength appears insignificant indeed, and wholly unequal to carry on the contest. And the enemy expects them to yield. But, on the contrary, they stand firm. Not for a moment are they overawed. Not for a moment do they give way. What has rendered them so bold and confident? Theirs is

The courage of obedience. There is no uncertainty in their minds as to what they ought to do. The matter is perfectly clear. Their word of command was: "Preach the Gospel to every creature." . . . "Be witnesses of me." And he who gave it was Lord over all. So they do not hesitate. They cannot hearken to the rulers "more than unto God." They must "speak those things" which they "have seen and heard." And, despite the order of the council, they "preached the word of God with boldness."

The courage of faith. They did not underrate the power by which they were confronted. In the opposition of the rulers they saw the fulfillment of that prophecy which foretold how the great ones of the earth would "set themselves and take council together against the Lord and against his anointed." They knew the struggle would go on till he should come again. But they trusted him. He had sent them forth. The responsibility of the contest was his. Though invisible to mortal eye, they knew he was with them. And the whole company of believers confidently referred the cause to God, and threw themselves on him for the supply of their present need.

The courage of love or desire. It was not merely duty that inspired them, but loving devotion. They felt in this first hour the "joy of battle," for their very prayer breathes the spirit of praise and triumph. And they pray not for protection, but for boldness to advance.

Here is a lesson for our Christian boys and girls. They are young soldiers. They naturally shrink from ridicule, opposition, persecution. But let them take their stand on the Lord's command, on the Lord's presence, support, and promises, and on all that the Lord has done for them and is to them. Let them pray to be filled with the Spirit, who can inspire them with the courage of obedience, of faith, and of love, and thus they shall be enabled boldly to confess the name of Jesus, and to bear witness for him.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Show the time, place, and surroundings of the lesson; Peter and John in presence of the council, a picture of the scene, etc. . . . The spirit of the enemies of Christ. 1.) Unreasoning hatred, v. 18; 2.) Unprincipled, v. 19; 3.) Threatening, the spirit of despotism; 4.) Disloyalty

to God, v. 27....What are the trials to which God's people were subjected in this lesson?....The spirit of Christ's followers in trial. (See Analytical and Biblical Outline.)....The help of God to his people in trial. (See Additional Practical Lessons.)....The results of trial to God's cause: 1.) To develop character; 2.) To develop the spirit of unity in the Church; 3.) To turn God's people to the word for comfort; 4.) To increase the spirit of faith in God....What are the duties for us here indicated?....ILLUSTRATIONS. On verses 18-20: Open with a description of Luther before the Diet at Worms, and his famous answer, "Here I stand, I cannot do otherwise, God being my helper."....Ver. 20: John Bunyan, offered release from prison on condition of not preaching said, "If you set me free to-day, I will preach again to-morrow."....Ver. 21: The spirit of the council was that of the infidel Voltaire, who wrote as his motto, "Crush the wretch," meaning Christ, and said, "It took twelve men to found Christianity; one man shall destroy it."....Ver. 23: The palm-tree when bent by the tornado, or by weights hung upon its branches, flies back to its perpendicular position as soon as obstructions are removed. So God's people, "let go, go their own."....Ver. 24: Legend of a magic jar in which the holder could find whatever he needed; God's word has a supply for every moment's need.

References. FOSTER'S ILLUSTRATIONS: Ver. 19: Prose, 2291, 5115, 5117; Poetical, 3934. Ver. 20: Prose, 1124, 2300. Ver. 25: Prose, 2865. Ver. 29: Prose, 10959. Ver. 30: Poetical, 3487. Ver. 31: Prose, 9554, 11127.FREEMAN: Vers. 5, 6: The Sanhedrin, 718. Ver. 6: The Sadducees, 694.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. True Courage is of God.

The Priests and Rulers. Teach that these men saw that Peter and John had been with Jesus, and learned of him, yet they would not listen to them. Tell of a child who keeps his eyes shut in the morning, and says it is not day. Does that hinder the sun from shining? So these Jews saw the light of truth in the apostles, but shut their eyes and said it was not shining. Ask if they had courage, and show that it takes real courage to look at our own sin. Tell what they said among themselves while Peter and John were outside, and then how they called them in and threatened them.

Peter and John. Who were Peter and John? Prisoners. Tell that they stood before their judges who had power to put them in prison, or to kill them, if they pleased. Let children tell what they think Peter and John would do, and show that they had not courage enough to disobey God. Tell true story of a little Christian girl in the days of the early Church, who in times of persecution was commanded to sacrifice to the gods. She could not do this, because she believed in the one true God. Then they held her arm by force over the altar, and put in her hand fire and incense, so that, shaking it off in her pain, she might be supposed to have sacrificed. But she had not courage to disobey God, though she had courage to let her hand be burned off. Print "Courage" on the board, and teach that it is needed in these days as much as in the days of the apostles.

The Lesson for us. Teach that when we are hungry, we go where there is food. When thirsty, where there is drink. The apostles went back to their friends, and when they had told them all, they went to the great source of courage, to get a new supply. That is what

we must do when our courage fails. God has plenty of it, and he will give it to his children who ask for it. Teach that we need courage to *use*, not to keep.



Courage to tell the truth, to say no when asked to do wrong—to mind the words of Jesus, and to let others know that we mean to obey him. Use blackboard, and tell that God is our Rock of Refuge, because Jesus has died on the cross to save us. No danger can reach us if we are on that

Rock. Satan's arm is not long enough to reach us, when we run to this Refuge.

Blackboard.

BY J. B. PHIPPS, ESQ.



OUTLINE OF THOUGHT FOR THE BLACKBOARD.

"If God be for us who can be against us?" He is the divine Comforter. His hand will guide, protect, strengthen, and comfort his people. It is the hand of divine love. Though the way may seem dark, full of peril and trouble, through faith the Christian's hand can be placed in God's hand, and he be safely led in paths of peace.

"It is better to walk with God in the dark,
Than to walk alone in the light."

I WILL BE A

COURAGEOUS,
ONSISTENT,
CONTENTED,
COMFORTED,
COMPLETE
CHRISTIAN.

Lesson Word-Pictures.

The Sanhedrin was dumb at the manifestation of the power of the Wonderful Name, but no Sanhedrin ever lost the use of its tongue more than an hour. Their plan was not to crush violently the truth, but gag it. The disciples who had been dismissed were summoned again, and the gag was laid over their mouths. What would they do? Then rose up the old Hebrew spirit that had defied kings and rulers. As we look into the faces of Peter and John, we see Moses braving Pharaoh, Elijah rebuking Ahab, the three Hebrews daring Nebuchadnezzar to do his worst. It was loyalty to principle not to be bribed or bullied, and it kindled a light by which martyrs have walked jubilantly into the valley of grim shadows. The disciples tore away the gag, and amid the threats of the Sanhedrin went out. It was a noisy, excitable day in Jerusalem. People talked this matter over in streets, in courts, on house-rooms, over on Olivet, in the temple, down by the brook

Kedron, and the people sided with Peter and John. And there go Peter and John! At their side walks still the lame man that had been healed! They pass along the street to the gathering-place of God's people. They enter. There is a deep hush as they tell of the Sanhedrin-edict, and then there is a deeper hush as all pray for a speech brave and consecrated. And did they

ask that God by sign and wonder would testify to the reality of the Wonderful Name? Again, that pentecost-murmur growing, swelling to the rushing, mighty wind, jarring like the earthquake! In the midst of it all the disciples stand forth serene, steadfast, triumphant. Upon their heads we seem to catch again the mystic lights of the Holy Ghost. With boldness is the word proclaimed.

D. 30.]

LESSON VIII. ANANIAS AND SAPPHIRA.

[Feb. 25.]

Acts 5. 1-11. [Commit to memory verses 9-11.]

DIVIDED.



1 But a certain man named Ananias, with Sapphira his wife, sold a possession.

2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back

part of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried him out, and buried him.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband.

11 And great fear came upon all the church, and upon as many as heard these things.

General Statement.

Two members of the pentecostal Church are singled out and held up to the notice of the world, one as an example, the other as a warning. In the enthusiasm of the Gospel, and in the spirit of brotherhood, many brought their possessions, and consecrated them in full for the service of the Church: not by compulsion, but as their free-will offering. Barnabas, a wealthy Levite, was the leader in this movement, and sold his lands that he might lay his all at the feet of the apostles. It was the gift of warm love, and the index of a consecrated heart already bestowed upon Christ, and willing to spend itself in his cause. This is the bright picture, but in contrast appears another. Among the company of disciples were a husband and wife, Ananias and Sapphira. They coveted the honor of liberality, while in their hearts they clung to their possessions, and sold their land as if to give all its price to the needs of the Church, yet withheld a portion for themselves. Their deepest crime was hypocrisy, the spirit of the Pharisee, pretending to special sanctity while living for selfish

aims. Ananias boldly entered the assembly where the twelve sat in presence of the multitude of disciples, and presented his gift, a part, as if it were the whole. Had he done so openly that would have been a matter between himself and his Saviour; but as it was, it was an attempt to deceive the Church, to take back what was understood to belong to God, to appear a consecrated disciple, while still cherishing the world in his heart. He died by visitation of the Almighty, the first sinner in the Church, smitten as a warning to others, marking for all time the point of danger for the professed followers of Christ. Three hours of deep solemnity pass by, and his wife enters, all unconscious of her own widowhood, or of the discovery of their common crime. A question of the apostle, a brazen answer of falsehood, and she, too, falls upon the floor in death. Another solemn procession through the streets, another grave opened, and the two rest together, partners in their guilt and in their doom, while reverence fills the Church, and awe falls upon the world around.

Explanatory and

Verse 1. But. This word introduces the contrast between the liberality of Barnabas, related in the last chapter and the selfishness of Ananias. **Ananias.** A common name among the Jews, meaning "Grace of God." No more is known of this man than is here recorded. **Sapphira.** A name meaning "sapphire." **Sold a possession.** Just what Barnabas and others had done from self-forgetting devotion to the cause of Christ, Ananias did from desire for the praise of the Church. There was no compulsion in either case; and those who retained their property were not held in less esteem, for the house of Mary the mother of Mark, is named as a resort of disciples afterward. Acts 12. 12.

2. Kept back part. There may have been lack of generosity in keeping back part, but there was no actual wickedness, and it was not for this that he was punished, but for the pretense of giving all when they gave but a part. **His wife also.** This shows the deliberate purpose to cheat God's cause and deceive his Church, and argues a hardened depravity in the couple combining for evil. (1) *How much power for good or evil people have over each other!* **Brought a certain part.** Their act, though no words were spoken, embraced these sins. 1.) Double-mindedness, part for God, part for self. 2.) Vanity, love of praise. 3.) Selfishness. 4.) Sacrilege, taking what belonged to God. 5.) Avarice. 6.) Hypocrisy. 7.) Distrust of God. 8.) Falsehood. (2) *Sin never stands alone, but associates other sins with itself.* (3) *A lie may be told when not a word is spoken.* **Laid it at the apostles' feet.** At the public place of meeting of the Church, and during the service of worship; thus endeavoring to obtain the

Practical Notes.

widest notice of their seeming generosity, and using the gathering of God's people as a means of ministering to selfishness.

3. Peter said. Endowed with inspiration to discern, and speaking, by a divine impulse, not his own will, but God's. Peter was not the cause of death to this guilty pair, nor was he even the judge who sentenced them. **Why hath Satan filled.** He traces the sin back to its tempting of Satan, and to its source, the heart where Satan has been admitted: for the very question recognizes the power of resistance to his evil influences. (4) *Satan is ever watching for entrance into the hearts of those who belong to God.* **Filled thy heart.** (5) *The heart not filled with love of Christ is speedily possessed by Satan.* **To lie to the Holy Ghost.** The lie was to the Holy Ghost, because it was to the Church in which he dwelt, and more especially because the partial offering was made as if to cheat and deceive God himself.

4. Whiles. An old form for *while*. **It remained.** Before the sale, while Ananias still possessed it. **Was it not thine own.** To withhold or to give, according to its owner's will. The community of goods in the early Church was entirely voluntary, without even the compulsion of public opinion. **After it was sold.** He could have given all, or a part, or none, with equal freedom. The sin was in offering a part as the whole. **Why hast thou conceived.** Notice that though Satan filled his heart, the conception and commission of the crime is regarded as his own. We are not responsible for the suggestions which Satan makes; we are responsible if we give them place in our heart, and thus make them

our own. **Hast not lied unto men.** Not merely unto men, nor unto men as his greatest crime. **But unto God.** (6) *Thus the Holy Ghost dwelling in his people is a person, and is God.* In his heart Ananias had been guilty of sacrilege in taking from God what he had given, and of perjury, in a deliberate acted lie.

5 Hearing these words. Thus the death and the detection of the crime stand in relation to each other. **Gave up the ghost.** Died not from the shock of Peter's rebuke, but by the direct visitation of God; his death being perhaps as great a surprise to Peter as to the rest of the assemblage. It was the *first sin* in the Church, and therefore needed a special example of punishment, as in the case of the first sabbath-breaker, (Num. 15;) the first robber of God, Achan, (Josh. 7,) and other first sins. It may be that the punishment was for time, and not for eternity. God knew this man's life and character, and would judge him, not by one act but by the entire current. Not for his own sake so much as for others was this fearful example given; and perhaps multitudes have been deterred from sin by it. **Great fear came.** On those without the Christian circle, who heard of the event, but did not witness it. It called attention to the Church not as a society into which all might press forward and enjoy special privileges, but as under peculiar obligations, and measured by a high standard.

6. The young men. Those who were strong, and upon whom would rest the heavier tasks. Incidentally, we here learn that there were young men in the company of believers. **Wound him up.** By wrapping the long outer robe tightly around the body as a hasty preparation for burial. **Buried him.** No coffins are used in the East, and burial takes place on the day of death (by reason of the heat of the climate) outside the walls of the city.

7. Three hours after. It would appear that something like a continuous session of the Church was maintained. Perhaps it was a day of special worship. **His**

wife. "Precious three hours," says Bengel, "for they gave opportunity of repentance." (7) *Let none find fault when God smiles, since the delay of vengeance only leads to longer and deeper guilt on the part of those spared.* **Not knowing.** Her ignorance of what had taken place only served to bring forth in bolder relief her own share of the crime, which would appear to have been the greater.

8. Peter answered. Perhaps answered her salutation, though the expression is used when no previous conversation has taken place. **Sold the land for so much.** The question opened the way for confession and forgiveness, S and was put in mercy, that she might be saved from her husband's fate. **Yea, for so much.** The acted lie leads to a spoken lie. (8) *It is easy to tell a lie, hard but to tell a lie.*—Fuller.

9. Ye have agreed together. The agreement showed deliberate purpose, and added to the guilt of each partner. **To tempt the Spirit.** To prove whether there is a Spirit of God, whether he dwells in the Church, and whether he can punish those who despise him. (9) *This one test should serve for all time as a proof of God's presence, his justice, and his power.* **Feet ... are at the door.** Not that he heard their footsteps, but knew that they were upon the way. **Carry thee out.** "He speaks as prophet, not as judge; he does not give sentence, he foretells."—L. Abbott.

10, 11. Then fell she down. Falling down where the money had been laid, and where, perhaps, it still lay. **Young men came in.** From their burial of the husband they returned to fulfill the same office upon the wife. **Carrying her forth.** There was no need of delay, for the fact of death was evident. **Great fear.** A sense of awe and reverence on the part of the Church that they were a consecrated people, and a corresponding recognition of them as under the peculiar care of God on the part of those without. (10) *Let not people think that because God does not so punish sin now, that therefore he does not regard it.*

HOME READINGS.

- M.* Ananias and Sapphira Acts 5. 1-11.
Tu. Fulfillment of vows. Eccles. 5. 1-10.
W. The prophet's sin. 1 Kings 13. 8-30.
Th. Warning against covetousness. Luke 12. 13-24.
F. The willful sin. Heb. 10. 23-31.
S. Victory over temptation. Matt. 4. 1-11.
S. Man's wrath praising God. Ps. 76. 1-12.

GOLDEN TEXT.

Lying lips are abomination to the Lord. Prov. 12. 22.

LESSON HYMN. S. M.

Hymnal, No. 310.

Ah, how shall fallen man
 Be just before his God?
 If he contend in righteousness,
 We sink beneath his rod.

If he our ways should mark
 With strict inquiring eyes,
 Could we for one of thousand faults
 A just excuse devise?

Ah, how shall guilty man
 Contend with such a God?
 None—none can meet him, and escape,
 But through the Saviour's blood.

TIME.—A. D. 30, a few days after the events of the last lesson.

PLACE.—Jerusalem.

CONNECTING LINK.—The liberality of Barnabas. Acts 5. 32-37.

DOCTRINAL SUGGESTION.—The divinity of the Holy Ghost.

QUESTIONS FOR SENIOR STUDENTS.

- 1. Deceit, v. 1-4.**
 Why did Ananias sell his property?
 What was implied in offering his money to the apostles?
 By whose consent was part of the price withheld?
 Wherein was the sin? Deut. 23. 21.

"Against whom was the offense really committed?
 How did Peter know of the deceit?
 From what does all lying proceed? John 8. 44.
 What excuse is there for an acted lie?"

2. Doom, v. 5-11.

What divine judgment fell upon the deceiver?
 What duty was performed by the disciples?
 What ying statement did the wife make to Peter?
 With what sin did Peter charge her?
 What warning had its immediate fulfillment?
 What is the divine judgment upon liars? Rev. 21. 8.
 Why is there no possibility of an undiscovered sin?

Practical Teachings.

Where do we learn—

That God cannot be mocked?
 That half-service is no service?
 That to profess service is not always to possess the spirit of service?
 That God loves a cheerful giver?
 That avarice is an open door to the pit?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Deceit, v. 1-4.

What is deceit? Who were guilty of it?
 How did they try to deceive?
 What led them to sell their property? Acts 4. 34, 35.
 What was right and what wrong in their act?
 How did their act show the truth of 1 Tim. 6. 10?
 How was their lie discovered?
 Can a lie be told without speaking?
 Who had tempted them to this sin?
 Why was it lying to the Holy Ghost?
 What is said in the GOLDEN TEXT?

2. Doom, v. 5-11.

What was the doom of Ananias?
 Why was it so sudden?
 Was it done by Peter or by God?
 What was done with his body?
 What happened three hours afterward?
 What was Peter's question, and the woman's answer?
 How were his words fulfilled?
 What is said in Heb. 9. 27, and in Rev. 21. 8?
 What was the effect of this event on the Church?
 How were others affected by it?
 How should it affect our conduct?

Teachings of the Lesson.

Where does this lesson teach—1. That the love of money is the root of all evil? 2. That lying may be in act as well as word? 3. That secret sins are known to God?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Ananias and Sapphira do? **They tried to deceive the apostles.**

Were they obliged to give away their money? **They might have kept all if they had chosen.**

What did Ananias try to make Peter think? **That a part was the whole.**

To whom did Peter say he had lied? **To God.**

What followed? **Ananias fell down and died.**

What was done with his body? **It was carried away and buried.**

What did Peter say to Sapphira? **"For how much did you sell the land?"**

Why was her sin greater than that of Ananias? **She told the lie Ananias acted.**

What did Peter say? **"Why do you try to deceive God?"**

What was her punishment? **She fell dead at his feet.**

Why did God punish them so severely? **That others might see the sin of falsehood.** [Repeat GOLDEN TEXT.]

What led Ananias and Sapphira into temptation? **The love of money.**

What did they deny in their hearts? **The power and love of God.**

From what does Jesus want to save us? **Sin in the heart.**

Words with Little People.

Never <i>think</i> a lie.	Never be afraid to say no.
Never <i>look</i> a lie.	Say it firmly.
Never <i>act</i> a lie.	Say it without fear.
Never <i>tell</i> a lie.	Say it at once.

THE LESSON CATECHISM.

[For the entire school.]

1. What was the sin of Ananias and Sapphira? **Lying.**
2. What led them to lie? **The love of money.**
3. To whom did they tell the lies? **To the Church.**
4. Whom did Peter say they tried to deceive? **God.**
5. What punishment came upon them? **Sudden death.**

TEXTS AT CHURCH.

Morning Text.....
Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

The First Sin in the Church.

I. THE MOTIVES.

1. **Selfishness.** "*Kept back part.*" v. 2.
"Forsaketh not all....cannot be my disciples."
Luke 14. 33.
2. **Temptation.** "*Satan filled thine heart.*" v. 3.
"The devil as a roaring lion." 1 Pet. 5. 8, 9.

II. THE SIN.

Not lied unto men but unto God. v. 4.
"All liars....in the lake which burneth." Rev. 21. 8.

III. THE PUNISHMENT.

1. **Discovery.** "*Peter said, Ananias.*" v. 3.
"Be sure your sin will find you out." Num. 32. 23.
2. **Death.** "*Fell down....gave up.*" etc. v. 5.
"The wages of sin is death." Rom. 6. 23.

IV. THE RESULT.

1. *Great fear came upon all the Church.* v. 11.
2. "Fear the Lord, ye his saints." Psa. 34. 9.
3. *Upon as many as heard.* v. 11.
4. "Serve the Lord with fear." Psa. 2. 11.

ADDITIONAL PRACTICAL LESSONS.

Thoughts Upon Sin in the Church.

1. Even in the pentecostal Church, newly baptized with the Holy Ghost, sin is found. v. 1, 2.
2. The sin in the Church arises from the spirit of the world in the hearts of disciples. v. 2.
3. The sin in the Church is a pretense of consecration while there is yet a withholding from God. v. 3.
4. The sin in the Church comes from the presence of Satan in the heart. v. 3.
5. The sin in the Church concealed is an insult to God, since it is an attempt to deceive God's people, in whom dwells God's Spirit. v. 4.
6. The sin in the Church must be severely dealt with for the honor of God's kingdom. v. 5.
7. The sin of the Church never stands alone, but is followed by other sins. v. 8.
8. The sin in the Church by its punishment may serve as a warning against sin for all time to come. v. 11.

English Teacher's Notes.

The story of Ananias and Sapphira, one of the darkest recorded in the inspired pages, is generally used to impress upon the young the guilt and the danger of lying. And yet there is a vast distance between the sin of which these two persons were guilty and the sometimes timid and shrinking, sometimes hasty and thoughtless, falsehoods uttered by children. And the childish mind can hardly fail to perceive a sort of disproportion between the words half-unthinkingly uttered by themselves and their companions and the awful fate which overtook Ananias and Sapphira. There are other cases of lying recorded in Scripture which seem to have been unvisited by any special judgment, and the fact that this is, with the exception of Gehazi, the only one singled out for the instant and fearful visitation of God, shows in itself that the case is peculiar.

The key to the right reading of the narrative is found in verse 2: "Why hath Satan filled thine heart to lie to the Holy Ghost?" The condition of the two guilty persons was this, that Satan had filled their heart; the outcome of it was that they lied "not unto man, but unto God."

The circumstances which led to this sin will, doubtless, be treated of in other lesson notes. Let me endeavor to point out here in what way the warning conveyed by the story may be best set before the minds of the young.

Show them, first, that every falsehood, whether seemingly great or small, is an entrance of Satan into the heart, and a place given to him there. All sin is, indeed, his work, but falsehood and deceit are very peculiarly so. "He was a murderer," says our Lord, (John 8. 44,) "from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it." And where deceit is harbored, there the devil has found a place where he may hide. It was not in a moment that he filled the hearts of Ananias and Sapphira. Such filling is often the work of years. But there was a time when it began, and was not stopped.

When the mariner discovers that water has entered through a leak in his vessel he is not satisfied to leave it there. That little entrance may not do great damage, but if it be allowed to continue it will sink the ship. So one lie may not be the ruin of a man, but the continued allowance of falsehood will most certainly be so.

Show them, *secondly*, that *deceit is a sin which agrees well with every other vice*. There are some plants which will not thrive under the same conditions. The soil, the air, the temperature, the light which makes the one to grow, and put forth flowers and fruit, stunts and spoils the other. And so there are evil things which do not generally flourish side by side. The boy who is hot and hasty is probably not ungenerous; the girl who is easily led into wrong ways is seldom unamiable; the lazy one is not often ill-tempered. But deceit will thrive along with all other faults, and is always ready to bear them company. Ananias and Sapphira did not lie for nothing. They did it to gratify two passions, the passion for money, and the passion for credit and applause. They desired the praise of men—the reputation for self-sacrificing devotion. But they could not give up all their riches to satisfy this desire. Their possessions were too dear to them. Then the lie slipped in and promised them both at once—a good share of their wealth, together with the distinction they sought. Their covetousness and their ambition were as leaks which let in the fatal waters of deceit in which they perished.

How often is it thus with the falsehoods told by children. They disobey, and fear detection, and the lie slips in again through that leak. They are greedy of praise even when undeserved, and the lie slips in once more through that leak. And thus, little by little, Satan tries to get a good lodgment in the heart, that he may finally fill it.

Show them, *thirdly*, that *a lie may be told without the lips actually uttering it*. Ananias does not appear to have named the sum he laid at the apostles' feet as the price for which the land was sold. But his action showed that he intended it to be so considered, and that he thought to have his gift accepted like that of Barnabas and others, who brought the whole worth of their possessions. It may seem but a slight thing to endeavor to pass for richer, or cleverer, or greater, or better than you are, but such a course is making terrible way for Satan, and he will not be slow to take advantage of it. He will get in easily through that leak.

Show them, *lastly*, how terrible it is to have the heart filled by Satan! Surely, we should think, men must know that whomever else they deceive they cannot deceive God. And yet Ananias and Sapphira lied "unto God." Knowing the apostles to be filled with the Spirit they ventured to appear before them in a false character, showing, indeed, that the filling up with sin is a spiritual madness, driving a man right on to destruction. How earnestly should each one pray: "Search me, O God, and know my heart; try me, and know my

thoughts; and see if there be any wicked way in me, and lead me in the way everlasting," (Psa. 139. 23, 24.)

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Begin with the incident of Barnabas in the previous chapter, the community of goods, and its motives.... Show the sin of Ananias, and analyze its elements. (See notes on verse 2.)....What are the sins here warned against? Obtain answers from the class, and suggest illustrations of each sin....Especially point out the evil of lying, and show how a lie may be spoken without words....With an adult class show the dangers of sin in the Church. (See Additional Practical Lessons.)....Why are not sins punished in the same way now?....The attributes of God: 1.) Omniscience; 2.) Holiness—hatred of sin; 3.) Interest in his people; 4.) Presence in the Church; 5.) His power, etc....What does this suggest that the character of the Church should be?....ILLUSTRATIONS. *Lying in act*. Formerly, at some places on the coast of England, men would hang lights on the cliff to deceive sailors, and lure ships on the rocks, that they might plunder them. They said nothing, yet they deceived and ruined many.Barnabas was the light on the wharf showing the way to the port; Ananias the beacon on a dangerous ledge....A small sin may lead to dangerous results. A ship was lost in mid-ocean because a minute species of worm, almost invisible, had bored through its timbers beneath the paint, and turned them to dust within.... There is a story of an ancient courtier who, because he enjoyed special intimacy with his king, could break the laws and commit crimes as he pleased. Not so with the favorites of our King. His people are required to live by a higher standard than is common among men.

References. FOSTER'S ILLUSTRATIONS. Ver. 2: Poetical, 2410. Ver. 3: Prose, 1501, 5688. Ver. 4: Prose, 3745. Ver. 5: Prose, 2937. Ver. 6: Prose, 3746. Ver. 9: Prose, 10214. Ver. 10: Prose, 420, 10372....FREEMAN: Ver. 6: Preparation for burial, 832. Ver. 6: Time for burial, 826.

Lesson Word-Pictures.

Wonderful was the fellowship of the early Church! Men and women file up to the altar of consecration, there placing their property for the benefit of all in the Church. It was a sincere act in a solemn Presence. Over every gathering of the Church still brooded the Holy Ghost. If not on the head, yet in the heart burned his fires. The rushing mighty wind was still felt as strong wills bowed before the truth like grain-stalks before the blasts of summer. Still moved on, in the presence of that mighty Spirit, that procession of givers, bringing their offerings to the altar. But who is this that presents himself, covetousness in his eyes, an offering that is a lie in his hands, and the devil in his heart? It is Ananias. He bows low in his mockery, and lays the cheat at the apostles' feet, when suddenly, solemnly, he is arraigned before the bar of that Spirit so sensibly present in the gatherings of the Church! The consciousness of his deceit smites to Ananias' heart. Why that pallor? Is he sick? Why that trembling—is he faint? Why that tottering—is he about to fall? He drops to the floor and yields up the ghost! Was a large procession seen going up to the altar? It is now a small, sad, strange one, moving away as the bearers of the dead carry the lifeless body forth. Peo-

ple with astonishment see this funeral train coming away from the door of that gathering. Little knots watch its progress along the street. Slowly it moves to the burial-place outside the city-walls. It has now returned, has retraced its way through the streets, and is nearing the place where the Church is gathered. Who is that woman that has just preceded them? She, too, like Ananias, is guilty. It is Sapphira, the partner of Ananias' sin. She has not seen that procession in the street. If she saw it, "Only an empty bier," she may have said, and in her ignorance of the awful fact of her husband's death, the shadow of a lie darkening her soul, she comes into the presence of God's people and that sovereign Spirit. Suddenly, she is arraigned before his tribunal! She is questioned. The stain of falsehood is still fresh on her lips when the sound of feet is at the door. Peter tells her that the bearers of her dead husband have come for her, and in a few moments they go away bearing her lifeless form. In a noiseless awe they slowly, sadly steal away, people watching them in greater wonder. Sapphira is laid side by side with Ananias, while through the Church, in the city, deepens the hush of a great fear, for God has publicly rebuked wrong-doing among his people.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. This illustration represents a wheel by means of which a pilot steers a boat or vessel. By the wheel is a book which represents the chart that shows the channel. On the wheel is written the word **TRUTH**. Life is a voyage, and the chart that marks out the channel, and shows just where to steer, is God's holy word. The greatest of mistakes one can make is to take *truth* from the wheel and in its place put *falsehood*. It will surely cause a shipwreck, perhaps not so sudden, but just as sure as in the case of Ananias and Sapphira.

Primary and Intermediate.

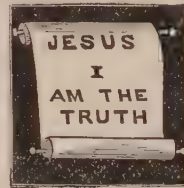
BY M. V. M.

LESSON THOUGHT. "*I am the Truth.*" To be taught: That love of praise leads to sin. That love of money leads to sin. That to lie to one another is to lie to God. That God punishes sin because he loves us.

1. Tell that there was now a large company of believers, some rich, some poor. Tell what Barnabas did, and ask what kind of a heart this showed Barnabas to have. It is love in the heart that makes one generous. "God is love;" then it is God in the heart that makes us love one another. Ananias and Sapphira thought, "If we do as Barnabas did, the apostles will think we are very good, and will praise us." Teach that it is right to seek God's praise, wrong to seek man's praise. Why? Because it may lead us to *pretend*, as it did An-

anias and Sapphira. Talk about children's love of praise; show that it may lead to the sin of which these people were guilty.

2. Show different kinds of money, and let children tell what it is good for. Tell that the Bible calls the love of it a "root," and make a root on the board with a plant growing up from it. Tell the story of Ananias and Sapphira, how they planned, what they said and did. Let children name the sins which grew out of their love of money, and print on the board; then show that the one great sin from which all the others sprung was the sin of Unbelief, which may name the whole plant. Teach that if we believed in God we should not love money, for we should know that he would supply all our wants; and we should be true, for we should know that God sees us all the time, and knows all our thoughts.



3. Get children's ideas as to what makes a lie. Show that it is not always in words, but may be in acts: in keeping still when we ought to speak, or *vice versa*. Explain that if Jesus is the truth, then when we are not true we deny Jesus. Every one may be true, for every one may have Jesus living in the heart. Ananias and Sapphira did not know Jesus, or they would have been true. Let this teach that the outside may look well while the inside is all stained and soiled. Object lesson may impress this as a fair apple with a rotten heart, or a beautiful box filled with rubbish.

4. Tell of the fear which came upon the believers when they saw Ananias and Sapphira carried out dead. Teach that this showed what God thinks of sin. Make a heart on the board with a serpent coiled up in it, and teach that the serpent is sin, which must be killed or the heart will die. Only God can kill it, and he loves us well enough to do it. Do not let children think these deaths came from anger on God's part, but show that "Sin worketh death," and that by killing the body God may be able to save the soul.

LESSONS FOR MARCH, 1883.

- MARCH 4. Persecution Renewed. Acts 5. 17-32.
 MARCH 11. The Seven Chosen. Acts 6. 1-15.
 MARCH 18. The First Christian Martyr. Acts 7. 54-60 and 8. 1-4.
 MARCH 25. First Quarterly Review.

Holidays.

THE holiest of all holidays are those
 Kept by ourselves in silence and apart—
 The secret anniversaries of the heart,
 When the full river of feeling overflows—
 The happy days unclouded to their close,
 The sudden joys that out of darkness start
 As flames from ashes; swift desires, that dart
 Like swallows singing down each wind that blows,
 White as the gleam of a receding sail;
 White as a cloud that floats and fades in air;
 White as the whitest lily on a stream,
 These tender memories are; a fairy-tale
 Of some enchanted land we know not where,
 But lovely as a landscape in a dream.

—Henry W. Longfellow.

A Tract Distributer's Work and Wages.

It is my strong conviction that the tract distributor's office has been greatly under-estimated by the Churches. It is true that almost all our larger societies have their tract band; and though we not infrequently hear of cases in which the reading of the tracts has been blessed, yet the full advantage of this branch of evangelistic work is far from being reaped. This is due, no doubt, in part to the unsuitability of many of the tracts, and in part to the inefficiency of the distributors. In these days of cheap literature, it is of great importance that our tracts should be such as will engage the attention of the people, and compete successfully with the coarse and exciting periodicals which are circulated by thousands among the working-classes. A small additional outlay, such as would secure a superior kind of tract, would marvelously increase the popularity, as well as the usefulness, of this part of our Church work. I can well remember the difference made in a district of my own when the old-fashioned tracts, printed in small type and without pictures, were replaced by a modern selection which included the capital series written by the Rev. Mark Guy Pearse, the Rev. P. B. Power's well-known stories, and John Ashworth's *Strange Tales*. Even with the old series we had succeeded in obtaining a kindly reception in many houses, but with the new tracts our visits were eagerly looked for, and if we were absent for a week, many were the expressions of disappointment. Frequently, too, the people would ask to be allowed to keep "the trac'" another week, and many were the conversations suggested by pictures and letter-press. In some cases, where ordinary tracts have been contemptuously refused, the small books mentioned above were gratefully received, and the most obstinate case in our district was completely subdued by the offer of *Mrs. Burton's Best Bedroom*, one of the excellent and profusely-illustrated series of "Books for the People," issued by the Religious Tract Society.

We must not, however, be understood to advocate the entire disuse of the smaller and less expensive publications. Let a fair proportion of the more expensive tracts be judiciously mingled with the ordinary ones. Many of these are equal in usefulness and in popularity to any thing we know—such tracts, for instance, as *The Hem of His Garment*, *Father's Little Darling*, *Nothing Particular*, and many others which are to be found among the publications of our Book Room. Some provision, too, should be made for the intelligent people, and for them the new series of "Biographical Tracts," Wesley's and Spurgeon's sermons, will be found very suitable; but it is unwise, as a rule, to give more than a very moderate amount of direct preaching. The bulk of those reached by tract-distributors need to be "caught with guile."

But an improvement in the tracts themselves is only a part of the reform we desire. Good tracts should have good distributors. It is a great mistake to suppose that a tract-distributor's work is

simply to distribute tracts, almost as great as to suppose that a preacher has simply to preach. What, then, is the tract-distributor's work? It is the same as that of the preacher or the teacher—to win souls; and in order to do this there must be something more than a perfunctory and mechanical performance of the duties. In what way, then, will the model distributor go to work?

In the first place, before setting out from home, some short time must be found in which to ask God's blessing upon what is about to be done in his name and for his sake, and he in whose hands are the hearts of all men will give us acceptance in the eyes of the people, and prepare them to receive our message. The time spent in prayer is time spent in work.

Again, when you get to your district, "be pitiful, be courteous." Let your hearts be filled with tenderest and most patient compassion for lost souls, and let your tone and bearing be thoroughly polite; seek to deserve the title you will soon receive, of the "tract-lady," or "tract-gentleman." In your work a great deal depends upon your manner. Do not assume a patronizing or condescending air, but treat the people with respect, and let them feel that you are grateful for their kindly reception of you. We have seldom found even the roughest refuse the appeal, "Well, but you won't mind taking the tract, if it is only to oblige me."

Then, too, do not be satisfied when you have gained permission to leave your "silent messenger;" try to establish a friendly feeling between yourself and the inhabitants of your district. Take notice of the children, and especially of the babies; there is no surer way to the heart of either parent. Cultivate an interest in the events of their daily life—in births, marriages, sicknesses, and deaths. If your heart is right, you will need to affect such an interest; when you have been three or four times through your district you will really feel it.

Again, remember that you are sent out by the Church as a kind of "exploring party." You have to find out what openings there are for the Gospel in the hearts of those who live in the neighborhood of your chapel. Don't be content with kindly gossip about the weather and the children, but whenever possible speak of personal religion. Find out especially those who attend no place of worship, the children who go to no Sunday-school, and not only invite them to come, but, whenever you can, call for them and bring them with you. Many may be led to the sanctuary and to the Saviour who will never go by themselves. Have a special care also for backsliders. There are sure to be some in every district. It may be that they will seem the most obstinate, and that they will avoid you whenever they can; yet, in spite of whatever answers they may give or refuse to give, it is always safe to count that their consciences and memories will add tenfold force to all you say.

Cultivate, too, a godly perseverance. Do not allow yourself to lose hope even for the worst or the dullest. Take no refusal as final, but whenever op-

portunity offers, enter judiciously even houses from which you have been driven ignominiously. There is sure to be an opening some time, if you pray and watch for it. The door must be very fast shut indeed which patient prayer will not open.

Finally, there will be times when men and women will eagerly ask you into their homes, and entreat you to show them the way of salvation. When sickness or trouble come, when a slumbering conscience has been aroused, you will hear the cry, "What must I do to be saved?" At such a time let no nervousness, bashfulness, or so-called humility keep you from preaching "Jesus and the resurrection." Pray with the sick and the dying, point them to the Saviour of sinners. It does not matter whether you can say just what you would like or think ought to be said. Do your best in humble faith, and, low as your estimate of your own ability may be, you will prove wise with the wisdom of him that winneth souls. It will often, however, be well to ask your minister, or some godly leader or member, to visit such cases, but don't lose your share in the work; let the extraneous ministrations be supplementary to your own.

Such, then, as it seems to me, is the tract-distributor's work. What are the wages?

1. *To be laughed at.*—Perhaps no body of Christian workers are more frequently treated contemptuously, even by godly people, than those who give tracts, either systematically in a district or promiscuously by the wayside. It is no easy thing to stand this sort of trial, especially if it comes from the members of your own family or from friends; for, alas! God's people are often only too ready to carry Satan's messages and do his work. Those who are driven from the harvest-field by such taunts are greatly to be pitied, for they are usually young people who, with fear and trembling, have begun their work; but they are also much to be blamed, for God's work is not to be lightly laid aside even by young people. But, on the other hand, those who drive them back by their thoughtless jestings are a great deal more to be blamed. Let them beware lest the "Woe" which is threatened to those who "offend one of these little ones" which believe in Jesus descend upon them.

2. *To be insulted.*—There are times when it is given to the tract-distributor not only to believe on Christ, but also to suffer for his sake. Abusive, profane, and indecent language is the most general form of persecution, and this, to a timid young lady, is by no means a light trial. Very rarely even violence may be used. At such times patient love will often bring you off more than conqueror. A short time ago a friend told me the following story of a devoted tract-distributor: Miss M. had in her district a woman who persistently declined the tracts, and expressed great indignation at the distributor's visits. One afternoon Miss M. knocked at the door, and politely asked permission to leave a tract. The woman made no verbal reply, but without a moment's warning threw a bucketful of

dirty water (she had been cleaning the house) right over her unwelcome visitor.

"O, Miss M.!" cried my informant, "whatever did you do?"

"Well, my dear," she meekly replied, "I went straight home and changed my clothes, for I was wet through, and then went back to my district, knocked at the woman's door, and when she opened it, asked her if she would be good enough to take a tract."

I need hardly add that the heroic lady had her reward. The woman burst into tears, entreated her forgiveness, and from that time Miss M. was always gratefully received by her former persecutor. Only go to your work in such a spirit, and you will not find your labor in vain in the Lord.

3. *To find yourself and your message welcomed.*—Laughter and insult will not be your only greeting. In many houses, especially when you have been long enough at work to have become familiar with the people, your visits will be received gladly and gratefully. When illness or absence from home has kept you from the district for a time, you will find that you have been missed, and many will be the motherly inquiries as to your health, etc. Not worth very much, you will perhaps think. You cannot reduce such things to dollars and cents, or tabulate them, it is true; but have love and gratitude no value? Is it nothing that the sick and the poor are cheered by your presence, and find their hard life a little easier because of your visits, conversation, and prayers? If you think it is so small a matter, read again the well-known verses at the end of the twenty-fifth chapter of St. Matthew's Gospel.

But your highest reward will be that God will by your means lead souls to himself. Now and then you will find an interest awakened in the hearts of your people, and their thirsty souls will drink in the words of life as they fall from your lips. Happy will you be in that day; and you will feel that you have been more than rewarded for all your labor.

4. *To bring your sheaves with you at the great harvest-home.*—You will not see in this life all, probably not more than a very small part of, the result of your toil. But you will see it. Your work is chiefly the sower's; but there is a day coming when "both he that soweth and he that reapeth" shall "rejoice together." "Cast thy bread upon the waters: for thou shalt find it after many days." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Pass on from strength to strength,

Faint not nor yield;

With girded loins press on, the goal is near,

With ready sword fight God's great battles here,

Win thou the field!

Book Notices.

History of Ancient Art. By Dr. Franz Von Reber, Director of the Bavarian Royal and State Galleries of Paintings; Professor in the University and Polytechnic of Munich. Revised by the author. Translated and augmented by Joseph Thacher Clarke. With 310 Illustrations and a Glossary of Technical Terms. New York: Harper & Brothers. 1882. A new edition of a judicious and trustworthy history which, as Prof. Charles Eliot Norton remarks, "Serves equally well as an introduction to the study and as a treatise to which the advanced student may refer with advantage to refresh his knowledge of the outlines of any part of the field."

Old Testament Ethics Vindicated. Being an Exposition of Old Testament Morals; a Comparison of Old Testament Morals with the Morals of Heathen—so-called—"Sacred Books," Religious Philosophers, and Infidel Writers; and a Vindication of Old Testament Morals against Infidelity. By Rev. W. A. Jarrel. Published by the author. 1882. The author succeeds in doing what he attempts, namely, "to be all that is necessary to enable even the unlearned, in his own mind, to reply to such ethical objections to the Old Testament as are presented by the ablest infidels. At the same time the work can but give a clearer and more appreciative view of the New Testament." Price, sent by mail, \$1 50. Address Rev. W. A. Jarrel, Greenville, Texas.

Home-Life in the Bible. By Henrietta Lee Palmer. Edited by John Williamson Palmer. Two Hundred and Twenty Illustrations. Boston: James R. Osgood. 1881. From G. P. Putnam's Sons. Chapters radiant with well-executed pictures on Habitations and Homes; Furniture and Utensils; Marriage, Widowhood, and Divorce; The Higher Education; Employments and Servants; Children, their Training and Schooling; Larder, Kitchen, and Table; Dress and Ornaments; The Toilet and the Bath; Domestic and Public Worship; Music: Sacred and Secular; Alms and Hospitalities; Seedtime and Harvest; Flocks and Herds; Sickness and Death; Burial and Mourning.

Helps to the Study of all Versions of the New Testament. Containing Summaries of the several Books; Historical, Chronological, and Geographical Tables; descriptions of Animals, Birds, Fishes, Insects, Plants, and Precious Stones mentioned in the New Testament; Tables of Weights, Measures, Time, and Money; Explanations of Jewish Sects and Feasts; Quotations from the Old Testament in the New, etc. Together with an Index and Concordance to the New Testament. New York: Funk & Wagnalls, 10 and 12 Dey-street. Price, 20 cents.

Harper's Franklin Square Library. No. 280. *Of High Degree.* By Charles Gibbon. No. 282. *The Great Diamonds of the World,* their History and Romance. By Edwin W. Streeter. Edited and annotated by Joseph Hatton and A. H. Keene. No. 283. *Flower and Weed.* By Miss M. E. Braddon. No. 284. *No Proof.* By Miss Alice O'Hanlon.

The Land and the Book; or, Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery, of the Holy Land, Central Palestine, and Phenicia. By William M. Thompson, D.D., forty-five years a missionary in Syria and Palestine; with one hundred and thirty Illustrations and Maps. New York: Harper & Brothers. The second volume of a series which promises to be exhaustive and complete. The "Land" can never be forgotten because of the "Book" it pos-

sessed, and because of Him who was Creator of both "Land and Book," and who has given the most sacred memories to the former and divine power to the latter. Neither Land or Book can perish because they are from him who is the Everlasting. This sumptuous volume by Dr. Thompson should go into every biblical library.

Only a Cousin. By Catherine Shaw. New York: Robert Carter & Brothers, 530 Broadway. A beautiful story of Christian life.

The Child's Guide to Heaven; or, Stories for Children. By Rev. E. Payson Hammond. New York: Funk & Wagnalls, 10 and 12 Dey-street.

The Gospel by Mark, according to the Authorized Version in Phonetic Spelling. By C. W. K. For a First Reading Book. New York: Funk & Wagnalls, publishers. 1882. Price, 15 cents.

Mildred's Bargain, and Other Stories. By Lucy C. Lillie. Illustrated. New York: Harper & Brothers. 1883. Six pleasant stories from a bright brain, a tender heart, and a gifted pen.

William Penn—The "Friend." A Sermon preached in Tabernacle Methodist Episcopal Church, Philadelphia, Pa., on Bi-centennial Sunday, October 22, 1882. By the Rev. James Morrow. Published by request. Philadelphia. 1882.

Lowest Forms of Water Animals. An Illustrated Natural History Reader. By N. D'Anvers. New York: G. P. Putnam's Sons, 27 and 29 West 23d-street. 1882. With the simple talk and clear pictures of this book, one may come to be quite a naturalist.

Opium. England's Coercive Policy and its Disastrous Results in China and India. The Spread of Opium-Smoking in America. By Rev. John Liggins, formerly American Episcopal Missionary in China. New York: Funk & Wagnalls. 1882. Price, 10 cents.

The Lesson in the Closet: Being Devout Meditations on the International Sunday-School Lessons for the First Six Months of 1883. By Rev. Charles F. Deems, LL.D., Pastor of the Church of the Strangers. New York: Funk & Wagnalls, 10 and 12 Dey-street. Price, 20 cents.

A History of Wood Engraving. By George E. Woodberry. Illustrated. New York: Harper & Brothers, Franklin Square. 1883. The story of a great art told in style, type, and illustration which make the reading of it a delight.

The Relation of Political Economy to The Labor Question. By Carroll D. Wright, Chief of the Massachusetts Bureau of Statistics. Boston: A. Williams & Co., publishers. A most sensible book by the Dean of the Department of Industrial Economy in the C. S. T.

The Life and Letters of James Osgood Andrew, Bishop of the Methodist Episcopal Church, South; with Glances at His Cotemporaries and at Events in Church History. By the Rev. George G. Smith, A.M. Nashville, Tenn.: Southern Methodist Publishing House. 1882. A valuable contribution to the history of Methodism in the United States, and especially in the South.

The Tobacco Question. Three Essays. The Evils of the Use of Tobacco by Christians. By Rev. I. L. Kephart, A.M. The Tobacco Habit: Its Nature and Guilt. By Rev. M. R. Drury, A.M. If Rum, then Tobacco. By Rev. M. H. Ambrose, A.M. With an Introduction by Prof. J. P. Landis, D.D. Dayton, Ohio: United Brethren Publishing House. 1882. A book full of forcible facts, arguments, and appeals.

Macaulay. By J. Cotter Morison. New York : Harper & Brothers. The latest of the English Men of Letters Series, discussing Macaulay's life, characteristics, essays, and history.

Important Books.

Lesson Commentary on the International Sunday-School Lessons for 1883. By Rev. John H. Vincent, D.D., and Rev. J. L. Harbut, A.M. New York : Phillips & Hunt.

Putnam's Handy Book Series of Things Worth Knowing. *How to Succeed.* New York : G. P. Putnam's Sons. A rich book for all classes of people.

Letters to his Eminence, Cardinal M'Oloskey, Archbishop of New York. By Rev. James A. O'Conner, for many years a Roman Catholic priest, now pastor of the Independent Catholic Church, New York. New York : N. Tibbals & Sons, 124 Nassau-street.

The Red Dragon. By T. De Witt Talmage, D.D. New York : National Temperance Society and Publication House.

Cookery Manuals. No. 1. Soup and Soup Making. By Mrs. Emma P. Ewing. Chicago and New York ; Fairbanks, Palmer & Co.

The Story of the Volunteer Fire Department of the City of New York. By George W. Sheldon. With 145 illustrations. New York : Harper & Brothers, 1882. A story interesting beyond the limits of this city.

The Suffering Saviour ; or, Meditations on the Last Days of Christ. By Fred. W. Krummacher, D.D. Translated by Samuel Johnson. New York : Robert Carter & Brothers, 1882.

Dorothy Cope. Containing The Old Looking-Glass and The Broken Looking-Glass. By Maria Louisa Charlesworth, author of "Ministering Children." New York : Robert Carter & Brothers, 530 Broadway.

Christian Work and Consolation ; The Problem of an Effective and Happy Life. By Abel Stevens, LL.D. New York : Phillips & Hunt. Cincinnati : Walden & Stowe.

The School at Beechwood. By the author of "Agnes Morton's Trial," etc. Two Illustrations. New York : Phillips & Hunt. Cincinnati : Walden & Stowe.

New Games for Parlor and Lawn, with a few Old Friends in a New Dress. By George B. Bartlett. New York : Harper & Brothers, Franklin Square.

Life of Captain John Smith, First Planter of Virginia. By Charles K. True, D.D. Two Illustrations. New York : Phillips & Hunt. Cincinnati : Walden & Stowe.

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The Berean Beginner's Book, 1883. The Senior Lesson Book, 1883. The Berean Question Book, 1883. New York : Phillips & Hunt. Cincinnati : Walden & Stowe.

The Friendships of Mary Russel Mitford, as Recorded in Letters from her Literary Correspondence. Edited by the Rev. A. G. L'Estrang. New York : Harper & Brothers, Franklin Square.

Boys and Girls. Two Illustrations. New York : Phillips & Hunt. Cincinnati : Walden & Stowe.

Heroic Methodists of the Olden Time ; or, Anecdotal Sketches of some Noble Men and Women whose beautiful lives adorned, and whose faithful labors built the walls of Early Methodism. By Daniel Wise, D.D. New York : Phillips & Hunt. Cincinnati : Walden & Stowe.

Whisper Songs for February.

FIFTH LESSON.

OUR life is only sin and death,
Thou givest, Lord, the living breath ;
No light, or life, or love have we ;
Teach us to find them all in thee.

SIXTH LESSON.

One only name to us is given,
One only name in earth or heaven,
Wherein a sinful soul may hide :
That name is Jesus crucified.

SEVENTH LESSON.

Great signs and wonders still are done
In Jesus' name, the Holy One ;
Grant, Lord, unto thy children here,
A faith and love to conquer fear.

EIGHTH LESSON.

That we may learn in early youth
To know and fear the God of truth,
Show us our hearts, all dark with sin,
But light thy lamp of truth within.

LESSONS FOR 1883.

First Quarter.

- Jan. 7. THE ASCENDING LORD.....Acts 1. 1-14.
14. THE DESCENDING SPIRIT.....Acts 2. 1-16.
21. THE BELIEVING PEOPLE.....Acts 2. 37-47.
28. THE HEALING POWER.....Acts 3. 1-11.
Feb. 4. THE PRINCE OF LIFE.....Acts 3. 12-21.
11. NONE OTHER NAME.....Acts 4. 1-14.
18. CHRISTIAN COURAGE.....Acts 4. 18-31.
25. ANANIAS AND SAPPHIRA.....Acts 5. 1-11.
Mar. 4. PERSECUTION RENEWED.....Acts 5. 17-32.
11. THE SEVEN CHOSEN.....Acts 6. 1-15.
18. THE FIRST CHRISTIAN MARTYR.....Acts 7. 54-80,
and 8. 1-4.
25. FIRST QUARTERLY REVIEW.

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